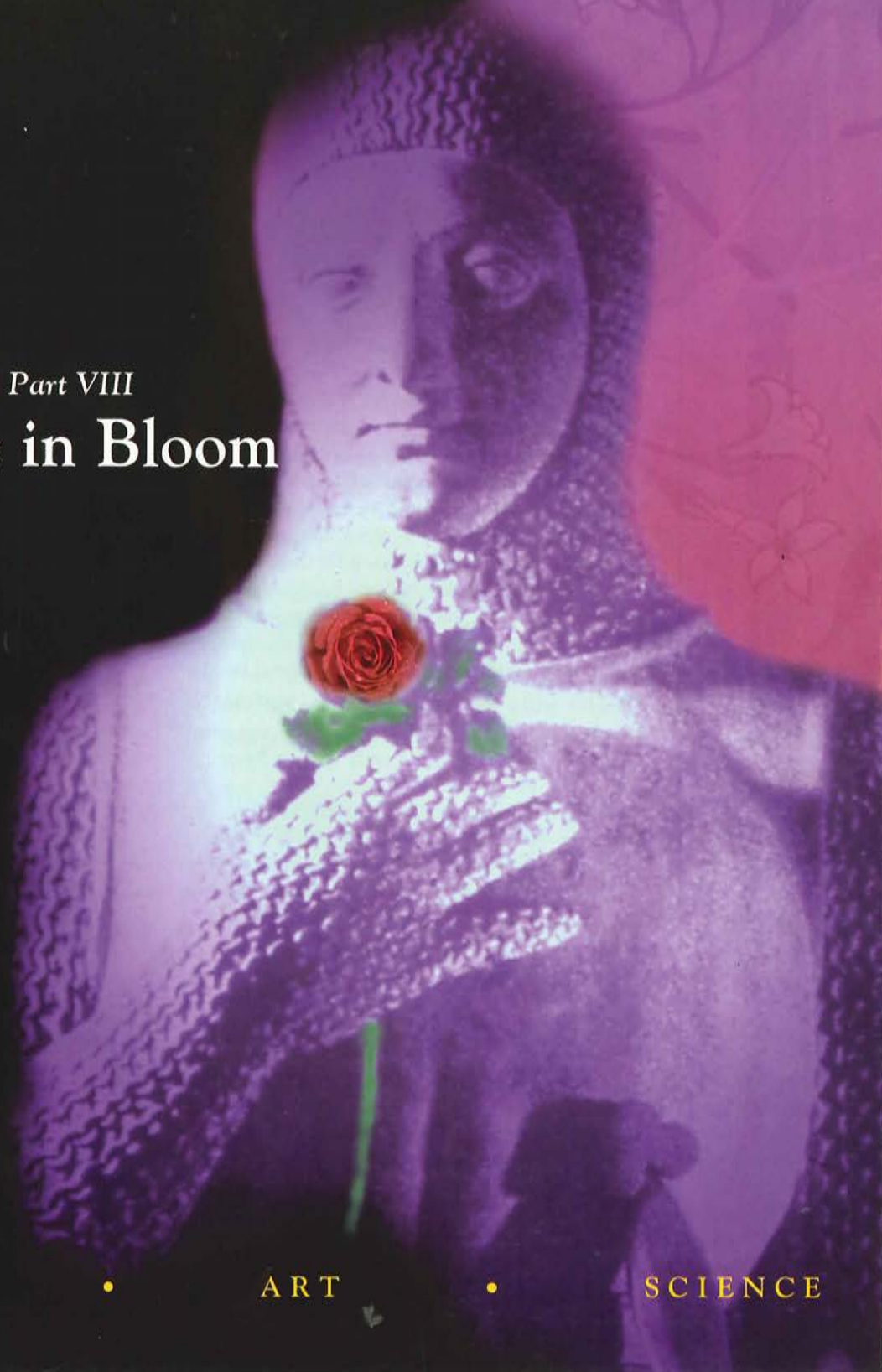

Rosicrucian Digest®

Volume 79 • Number 4 • 2001

Rosicrucian History, Part VIII

The Rose in Bloom

(see page 2)



MYSTICISM

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ART

•

SCIENCE



Treasures from our Museum



RC 602

A Mummified Snake and Its Sarcophagus

THE Rosicrucian Egyptian Museum's vault contains numerous artifacts that have not yet been placed on display. Among these is an unusual object catalogued as RC 602: a small wooden chest serving as a sarcophagus for the mummified remains of a linen-wrapped snake. Mounted atop the sarcophagus lid is the carving of a rising cobra, its hood arched and head erect, poised to strike. Although the snake carving is weathered, faint traces of paint are still visible in the form of white striation markings on the throat and hood.

This snake sarcophagus dates to the Greco-Roman period, a time that witnessed the popularity of animal cults associated with various Egyptian gods. Pilgrims to certain temples would present mummified animals—ranging from falcons to cats to crocodiles—as votive offerings in honor of the given deity whose help was sought by the worshiper. Snakes were associated with a number of deities, including Meretseger (“She Who Loves Silence”), a cobra goddess dwelling in the mountain peak overlooking the Valley of the Kings; and Renenutet, a goddess linked with both the nursing of children and the protection of crops. As goddess of the harvest, snake-headed Renenutet devoured the rats that imperiled the cereals and grains on which the Egyptians’ survival depended. In Greco-Roman times Renenutet’s popularity increased as she was assimilated to Isis, the celebrated goddess known for her devotion to Osiris and her protection of the child-god Horus.

Our snake-sarcophagus came to the Rosicrucian Egyptian Museum as a donation from the estate of Egyptologist Charles Edward Moldenke (1860-1935).

Born in East Prussia, Moldenke was educated in both America (Columbia University) and Europe (the universities of Halle and Strasbourg). He specialized in Egyptology and received his doctoral degree in 1884. In his travels to Egypt he amassed a collection of several hundred ancient artifacts. These objects subsequently decorated his home in New Jersey where he lived during the last years of his life.

After Moldenke’s death, his son arranged for the donation of this collection to the Rosicrucian Egyptian Museum. John Cooney, curator of Egyptology at the Brooklyn Museum, visited the Moldenke treasures at the family house in New Jersey and described them in a letter dated August 30, 1940, and addressed to Ralph M. Lewis, then Imperator of AMORC. Curator Cooney wrote: “Doctor Moldenke’s collection . . . comprises approximately three to four hundred items . . . exhibited in his home in bookcases around the walls of one room. The largest pieces are fragments of coffins with inscriptions . . . from the Book of the Dead.”

Many of the artifacts from the Moldenke collection are presently on display in Gallery B of our Museum. They include amulets, inscribed pottery, and scarab molds; a pair of crouching jackal gods; and a funeral stele depicting an enthroned Amon-Ra. The range of subject matter reflects the wide interests of a scholar whose collection has found a home in the Rosicrucian Egyptian Museum.

—David Pinault, Ph.D.
Associate Professor
Religious Studies Dept.
Santa Clara University



ROSICRUCIAN
EGYPTIAN
MUSEUM
&
PLANETARIUM

Research on the Rosicrucian Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

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Rosicrucian Digest

No. 4 - 2001

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Official Magazine of the Worldwide Rosicrucian Order

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Frederick V and Elizabeth at their coronation. Print from the National Portrait Gallery

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part VIII The Rose in Bloom

*by Christian Rebisse, F.R.C.
translated from the French by Richard Majka, F.R.C.
Assistant Editor, Rosicrucian Digest*

THE PUBLICATION of the Rosicrucian manifestos had important repercussions throughout Europe. The manifestos were quickly reprinted and gave rise to a large body of literature in which detractors and partisans confronted one another. If we restrict ourselves to the period extending from 1614 to 1620, more than 200 books can be counted which express either their support or criticism, and if we extend this period to the 18th century, we arrive at 900 books. This abundance makes us realize how important Rosicrucianism was to the 17th

century. From this literary profusion we will single out several authors who seem to be the most representative spokesmen of these literary debates.

The German physician Andreas Libavius was one of the first to take part in the controversy. Even though he was a Paracelsian, he objected to the magical aspects of Paracelsus' theories and claimed to be a scientific alchemist. Between 1615 and 1616, he published many works in which he called Rosicrucians heretics and denounced their use of magic, which he judged to be diabolical. Robert Fludd (1574-1637), an English physician,

countered Libavius in 1616 by publishing "A Compendious Apology for the Fraternity of the Rosy Cross, pelted with the mire of suspicion and infamy but now cleansed with the waters of truth." He showed that Rosicrucian magic is a "natural magic," in the sense defined by Marsilio Ficino³: an art perfectly pure and legitimate. Robert Fludd made the most of this publication by publicly seeking his admission to the Rosicrucian Fraternity.

Julius Sperber, councilor to Prince Christian of Anhalt, defended the Rosicrucians with his "Echo of the God-illuminated Fraternity of the illustrious R.C. Order"⁴ (1615). According to him, the Order was not of recent formation, because it perpetuates a secret wisdom which had been entrusted to Adam long ago. Sperber indicated that this wisdom had been transmitted from generation to generation through the Chaldeans and Egyptians, then passed into the Christian world with St. John and St. Bernard. He also evoked such personalities as Guillaume Postel, Pico della Mirandola, Johannes Reuchlin, and Cornelius Heinrich Agrippa, who were its guardians. Other writers, such as Michael Potier, in his "New Chemical Treatise"⁵ (1617), also showed their support of the Rosicrucians.

Michael Maier

Michael Maier (1569-1622), the celebrated German alchemist who was also the personal physician to Rudolph II, was one of the most ardent defenders of Rosicrucianism. In 1617, in "The Silence after the Clamors"⁶, he responded to the criticism of those who had openly exhibited their desire to join the Rosicrucian Order, but had not received any answer to their request. He stated that they had heard nothing because they had not been judged worthy of entering into the Order. He added that he himself did not merit such an honor. For Michael Maier, the Rosicrucian Fraternity truly existed; it was no hoax. He perceived this Order as being one of those colleges of wise men which had existed for all time and among all people. Thus, he represented the Rosy Cross as being the guardian of an ancient Tradition that originated with the Egyptians and Brahmans, and descended from the Mysteries of Eleusis and Samothrace, the magi of Persia, the Pythagoreans, and the Arabs.

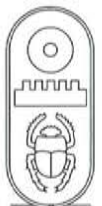
Friedrich Grick went further concerning this matter. Using the pseudonym of Irenaeus Agnostus, he published "The Shield of Truth"⁷, a treatise both laudatory and caustic concerning the Rosicrucians (1618). He dated the origin of the Rosy Cross to Adam and provided a fanciful list of forty-seven

Emperors of the Order, including Seth, Philo, Al Manor, and Jacobus de Varagin—all the way up to Hugo de Alverda, the Emperor in 1618. In the very same year, Joseph Stellatus referred to his support for the "venerable society of the Rose-Croix" in his book "The Pegasus of the firmament, or a brief introduction to the true wisdom, such being formerly called Magic by the Egyptians and Persians, but today received the venerable R.C. Fraternity, the lawful name of Pansophia."⁸ This "adept of the secret philosophy" was an attentive reader of the manifestos. However, he soon attacked the Rosicrucian Order within his publications, thus engendering many reactions among the Fraternity's defenders. Under the pseudonym of F.G. Menapius, he published in 1618 "Cento according to Virgil on the Brothers of the Rosy Cross"⁹ and in 1619 "the Menapius of the Rosy Cross, or Considerations of the Society all entire . . ."¹⁰ These books raised an important question: Did the Rosicrucian Order really exist or was it an illusion?

Many writers came to the defense of the Order. Florentinus de Valentia (Daniel Möglin) published "Jesus is everything for us! The Rose blooms . . ."¹¹, which concerned a "Replica of the calumnies of Menapius against the Rosicrucian society." As for Michael Maier, he proposed to demonstrate the real existence of the Order by publishing in 1618 "Golden Themis, or the Laws and Ordinances of the illustrious R.C. Fraternity"¹² In this book, he described in a veiled manner the meeting place of the Rosicrucians. According to Frances Yates,



Michael Maier



this description brings to mind Heidelberg Castle, a place that we will soon discuss.¹²

In 1618 Heinrich Neuhaus, in his "Pious and very useful admonition on the subject of the Rosicrucians. Do they truly exist? What are they?"¹³, stated that if the Brothers were no longer encountered in Europe, it was because they had left to settle in the Orient. In the many publications flourishing at this time, each author tried to pull the Rosy Cross in the direction which interested him. In connection with this, Johann Valentin Andreae, in his *Turris Babel* (1619), discussed the confusion which followed the publication of the Rosicrucian manifestos.

Robert Fludd

During the years marking the emergence of Rosicrucianism, Michael Maier and Robert Fludd in particular were the most zealous defenders of the Rosicrucian Fraternity. However, neither of them ever claimed to be a member of the Order. An intellect of wide-ranging interests, Robert Fludd was especially versed in the wisdom of the *Corpus Hermeticum* and in the works of Marsilio Ficino and of such Christian Kabalists as Johann Reuchlin and Francesco Giordano of Venice. Both a physician and alchemist, he was keenly interested in the concepts of Paracelsus. It was probably at the beginning of his enlistment in favor of Rosicrucianism that Robert Fludd developed a close relationship with the German Rosicrucian circle, although this relationship may have developed only at the time Michael Maier visited England, between 1611 and 1613. What can be said for certain is that the books of the English doctor began to be issued in 1617. They were published by Johann Theodor de Bry, a printer living in Oppenheim, a city in the Palatinate, who also underwrote the costs of their publication. These works were noted for the quality of the engravings executed by Matthieu Merian. On that score, the books of Robert Fludd are genuine masterpieces—the title pages are decorated with magnificent engravings which summarize the author's intentions.

In these books, Robert Fludd devoted himself to presenting the harmony between the macrocosm (the world) and the microcosm (man). Endowed with vast knowledge, he took an interest in the harmonic correspondences existing between planets, angels, parts of the human body, music, etc. He attempted to establish a synthesis of all knowledge, and his "Theologico-philosophic treatise. . ." (1617) indicates that he also presented fragments of the ancient Wisdom which had survived Adam's Fall. It should also be mentioned that this book is dedicated to the Brothers R.C. In 1617, Robert Fludd began publication of his "Metaphysical history, physics and technique of the one and the other world, to know the great and the small . . ." ¹⁵ Within this veritable encyclopedia, which encompassed all fields of knowledge, Fludd endeavored to reveal the Universal Wisdom that would preside over the universal renewal announced in the Rosicrucian manifestos. He tried to show how the Creation had been engendered by the World Soul, from which arose mathematic models presiding over the harmony of the Creation. His demonstration rested upon *De Harmonia Mundi*, written by Francesco Giordano of Venice, and on the translation



Robert Fludd

and commentaries of Plato's *Timaeus* published by Marsilio Ficino. He also recalled principles that the latter had taken from Macrobius' commentary on *The Dream of Scipio* concerning numbers and the World Soul.

Fludd's position on the World Soul resulted in a confrontation¹⁶ with the astronomer Johannes Kepler and the French philosopher, mathematician, and physician Pierre Gassendi (1592-1655). Nor could the monk Marin Mersenne (1588-1648), a French philosopher and savant, and a savage critic

of the Hermetic philosophy of the Renaissance, restrain himself from attack. This friend of René Descartes reproached Robert Fludd for having placed Jesus Christ, angels, and the World Soul on an equal level. The extent of the reactions stirred up by this English physician's writings show that his works were widely known

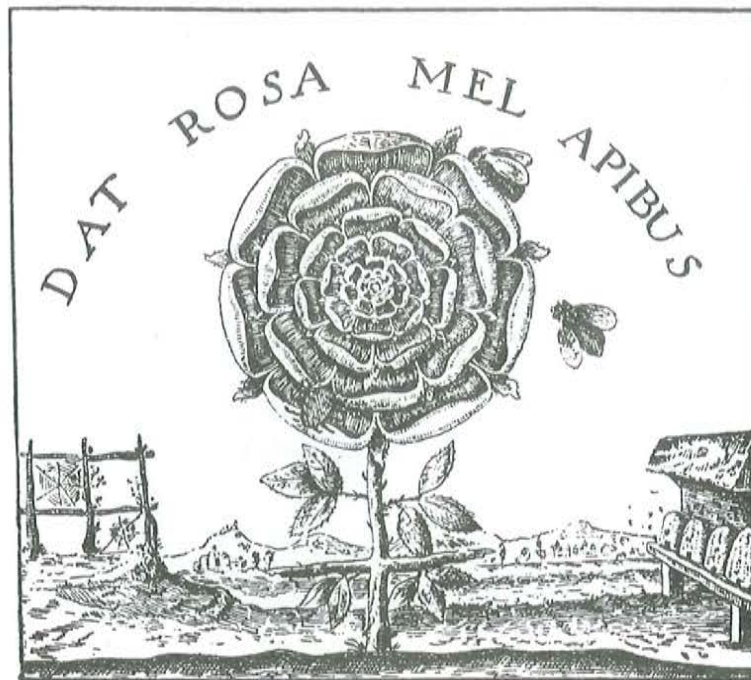


Illustration from the *Summum Bonum* by Robert Fludd, 1626.

throughout Europe and that they were at the heart of one of the great debates of the era.

Johannes Kepler

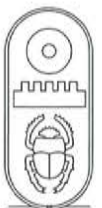
Johannes Kepler (1571-1630), a graduate of Tübingen, frequently visited Johann Valentin Andreae. Between 1600 and 1612, he was both a member of the "Magical Court" of Rudolph II and the assistant to the great astronomer Tycho Brahe. Strongly influenced by the Neoplatonism and Pythagoreanism of the Renaissance, Kepler reiterated the system of the World Soul in the original edition of *Mysterium cosmographicum* (1596). However, when rewriting this work in 1606, he changed his position by replacing this concept for that of "Force." According to him, the movements of the planets were not directed by a World Soul, but rather by a Force. Johannes Kepler later published a work in competition with Robert Fludd's "Metaphysical History . . ." In this text, *Harmonices Mundi*: (1619), Kepler declared that its thesis was based on mathematics, not on Hermeticism as was true of Robert Fludd. He also accused the latter of confusing the two.

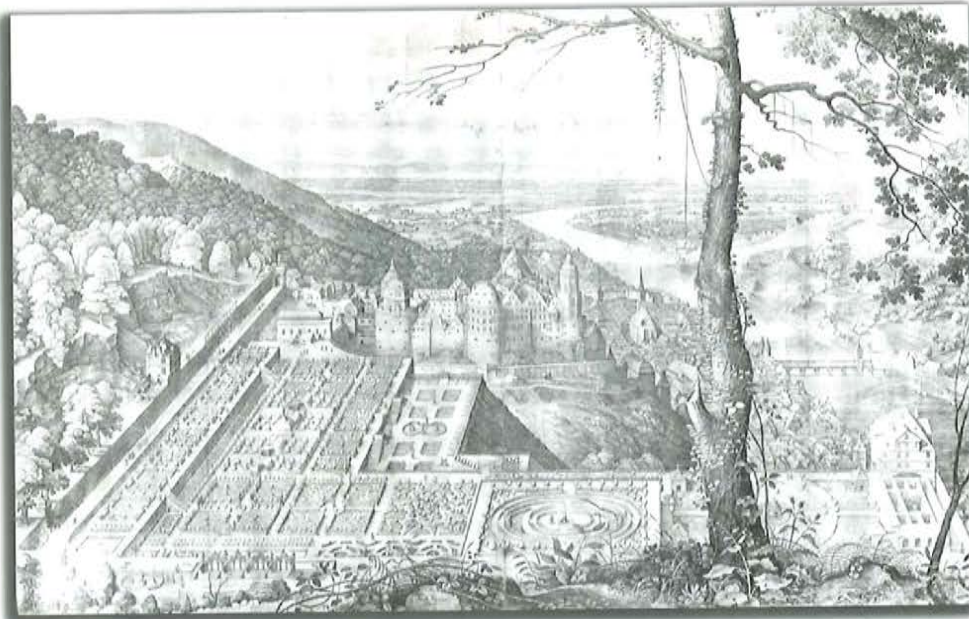
Robert Fludd immediately replied with *Veritatis proscenium* (1621), clearly stating that his theories repeat those of Francesco Giorgio of Venice and those of the Rosicrucians. There then followed a reply by Kepler, *Apologia* (1621), to which Robert Fludd responded in 1622 with his *Monochordum mundi symphonicum*.¹⁷ The works of Isaac Newton

soon confirmed Kepler's theories, but in the final analysis, although the term "Force" has replaced that of "World Soul," the mystery as to the origin of this Force remains a complete mystery!

Frederick V

The evolution of Rosicrucianism took a decisive turn with the advent of Frederick of the Palatinate. To understand why, it is necessary to summarize the situation in Bohemia during this time. This province of the Holy Roman Empire had been placed under the Habsburg crown by Ferdinand I (1503-1564). His son and successor, the emperor Maximilian II (1527-1576), was a Catholic, but he was not hostile to Protestantism. He even seemed to be open to esotericism, seeing that John Dee had dedicated *Monas Hieroglyphica* (1564) to him. Upon Maximilian's death, he was succeeded by his son Rudolph II. This Habsburg ruler held himself aloof from his nephew Philip II, the very Catholic king of Spain, disapproving the religious fanaticism of the latter. Rudolph II was a refined individual, passionate about science, art, and Hermeticism. He presided over a court where such important individuals as Tycho Brahe, Johannes Kepler, and Michael Maier rubbed shoulders. All the European magi came to his court, and both Giordano Bruno and John Dee frequented it. It was during the reign of this monarch that the *Fama Fratemitatis* was written, with the text circulating in manuscript form throughout Germany.





The castle and gardens at Heidelberg. Print from Hortus Palatinus by Salomon de Caus.

When Rudolph II died in 1612, he was succeeded by his ineffectual brother Matthias. Rudolph's "Magical Court" then scattered, with its members finding shelter with the many Protestant princes who shared Rudolph's interests. One group settled in Heidelberg, at the court of Frederick V, elector Palatine and son-in-law of the king of England; another joined that of Christian of Anhalt, Frederick's councilor, a prince whose physician was Oswald Croll, one of the great disciples of Paracelsus.¹⁸ Finally, some of them, such as Michael Maier, went to the court of Maurice of Hesse-Cassel. The latter probably played an important role in the promotion of Rosicrucianism. Indeed, the publisher of the first two Rosicrucian manifestos, Wilhelm Wessel, could not print anything without first receiving the approval of the landgrave of Hesse-Cassel. During the reign of Emperor Matthias, the conflicts between Catholics and Protestants were reignited, because the new monarch lacked the tolerance of his predecessor. During this period the *Fama Fraternitatis* was published (1614), and then the second manifesto, the *Confessio Fraternitatis*, was written and published. The pessimism of the new work was symptomatic of an era in which catastrophes seemed imminent.

The Defenestration of Prague

Little by little, Matthias began to remove Protestants from important imperial posts. Then, in 1618, he closed a church in Prague. This

incident lit the powder keg. The townspeople, attached to their religious freedoms, revolted, and on May 23, the Protestants tossed three representatives of the emperor out of a window. This incident, the so-called Defenestration of Prague, marked the beginning of the Thirty Years' War (1618-1648), a conflict which soon ravaged the Empire. The death of Matthias in the following year, in March of 1619, only worsened the situation. His nephew, Ferdinand of Styria, previously declared king of Bohemia in 1617, succeeded him as emperor. By taking measures to abrogate the Protestant faith, this student of Jesuit priests put an end to the religious tolerance restored by Rudolph II.

The people of Bohemia refused to submit to Ferdinand's authority and instead chose to replace him with Frederick V, head of the Protestant Union. The latter benefited from the support of the Protestants of France and England. After the death of Henry IV in 1610, certain individuals considered Frederick to be the right man for reconciling Catholics and Protestants. Some people even saw in the lion decorating his armorial bearings the sign of the prosperous times foretold by the Prophecy of the Lion of the Septentrion.¹⁹ According to the historian Frances Yates, Frederick's palace was the center of nascent Rosicrucianism. In 1613, Frederick wed the Elizabeth, daughter of King James I of England. This important event sealed the union of the Protestants of Europe. The marriage was initially celebrated in England, and then continued with

sumptuous ceremonies at Heidelberg Castle. It is quite possible that these ceremonies were the inspiration for several scenes that Johann Valentin Andrea included in his *Chymical Wedding of Christian Rosenkreuz*.²⁰ This cultural center possessed gardens richly ornamented with grottoes, "talking statues," and automata conceived by Salomon de Caus.²¹ It was considered to be the eighth marvel of the world.

White Mountain

Frederick V knew that by accepting the crown, he would be opposing the forces of the Habsburgs. Driven by destiny, he had no other choice than to accept. He was crowned in November 1619 at the cathedral of Prague. Alas, he was only a "winter king," because the Habsburg forces, which had recovered their strength, were unleashed against him. His allies, the kings of France and English, fearful of a conflict with Spain, preferred not to commit themselves. On November 8, near Prague, the sorrowful Battle of White Mountain took place. Frederick's troops, commanded by the prince of Anhalt, were slaughtered by the Catholics, and Ferdinand was restored to his throne. Frederick and Elizabeth fled to The Hague in Holland. This battle ushered in the Thirty Years' War, which was made up of many frightful episodes. Pierre Chaunu describes this conflict as a "catastrophe without any equivalent." As for P. Mols, he called it "the greatest demographic cataclysm in all the history of Germany." The consequences were astounding: the Palatinate lost 70 percent of its population; Württemberg, 82 percent; and Bohemia, 44 percent. To this should be added the exile of more than 20,000 people. Overall, the population of Central Europe lost 60 percent of its population during this war.²² It's no wonder that due to such circumstances the Rosicrucian project was aborted!

After the defeat of Frederick, the Habsburgs circulated satirical engravings in which Frederick was associated with Rosicrucianism. Their victory, that of Catholicism over Rosicrucianism, was seen as a continuation of the intentions of the Council of Trent, which had condemned Protestantism and Hermeticism. In one of the illustrations Ferdinand's imperial eagle is seen perching on a pillar at whose foot lies a lion—symbolizing Frederick. In the inscription to this engraving, the Rosicrucian motto ending the *Fama Fraternitatis* ("Under the shadow of thy wings, O Jehovah") was transformed into this parody: "Under the shadow of my wings, the kingdom of Bohemia will prosper."²³

Thus, the fraternal ideal proposed by the Rosicrucians clashed with religious intolerance,

and the Thirty Years' War prevented the creation of a genuine Order. Although the Rosicrucian project did not come into full bloom during the period, its ideal would nonetheless circulate throughout Europe, notably in England and France. It is during this troubled period that René Descartes (1596-1650) began his research on the Rose-Croix. As we will soon see, his return to France coincided with mysterious notices being plastered on walls that announced the stay of the Rose-Croix in Paris. And in England, the Rosicrucian project would experience an unforeseen development through Francis Bacon.

Footnotes:

¹ *Apologia compendiarum fraternitatem de Rosea-Cruce suspicionis et infamiae maculis aspersam, veritatis quasi fluctibus abluens et abstergens* (Leiden: 1616).

² See the *Rosicrucian Digest*, No. 2, 2000, p. 5.

³ *Echo der von Gott Hoherleuchtetinen Fraternitet des löblichen Ordens R.C.* (Danzig: 1616).

⁴ *Novus Tractatus chymicus de Vera Materia, veroque processu Lapidis philosophici quo pleniorum atque fideliorum hactenus non vidit mundus. Cui accessit sub calcem, ut verum ita sincerum de Fraternitate R.C. iudicium . . .* (Frankfurt: 1617).

⁵ *Silentium post clamores . . .* (Frankfurt: 1617).

⁶ *Clypeum veritatis; Das ist Kirtex, jedoch Gründliche Antwort respectue . . .* (Amsterdam: 1618).

⁷ *Pegasus Firmamenti sive Introductio Brevis in veterum sapientiam, quae olim ab Aegyptiis et Persi Magia, hodie vero a Venerabili Fraternitate Rosae Crucis Pansophia recte vocatur . . .* (Amsterdam: 1618). Joseph Stellat was a pseudonym used by Christoph Hirsch.

⁸ *Cento Virgilianus de Fratibus Rosae Crucis and Cento Ovidianus de Fratibus Rosae Crucis* (Amsterdam: 1616).

⁹ *Menapius Roseae Crucis, Das ist Bedencken der Gesambten Societet von dem . . .* (Munich: 1619). E.G. Menapius was a pseudonym for Theophile Schweigardt.

¹⁰ *Jhesus Nobis Omnia! Rosa florens, contra F.G. Menapii calumnias . . .* (Amsterdam: 1617 and 1618).

¹¹ *Themis aureae hoc est de legibus Fraternitatis R.C. . . .* (Frankfurt: 1618).

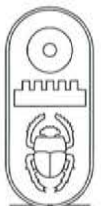
¹² See *La Lumière des Rose-Croix* (Paris: Retz, 1985) p. 113.

¹³ *Pia et utilissima admonitio de Fratibus R.C. Nimirum an sint? Quales sint? . . .* (Danzig: 1681). An earlier edition was published in France in 1623.

¹⁴ *Tractatus theologo-philosophicus . . .* (1617), published under the pseudonym of "Rudolfo Otreb" by Johann Theodor de Bry.

¹⁵ *Utriusque cosmi, majoris, scilicet et minori, metaphysica, physica atque technica historia . . .* by Johann Theodor de Bry at Oppenheim and Frankfurt, 1617-1624.

¹⁶ Regarding this controversy, see Jean-Charles Darmon, "Quelques enjeux épistémologiques de la querelle entre Gassendi et Fludd: les clairs-obscur de l'Âme du Monde," in *Aspects de la tradition alchimique au XVIIe siècle*, in *Chrysopoëia*, 1998.



¹⁷ See Pierre Bréhar, who, in *Les Langues occultes de la Renaissance* (Paris: Desjonquères, 1996), pp. 200-243, summarizes the affair. Frances Yates already brought up this controversy in *Giordano Bruno and the Hermetic Tradition*, chapter XXII.

¹⁸ Tobias Hess, one of the friends of Johann Valentin Andreae, personally knew Oswald Croll, and the *Fama Fraternitatis* recounted a few of his ideas.

¹⁹ Regarding this prophecy, see our article in the *Rosicrucian Digest*, No. 3, 2000, p. 17.

²⁰ This is the opinion of Frances Yates in *The Rosicrucian Enlightenment*. In this work, the author describes the riches of this palace, *op. cit.*, chapter 1.

²¹ He was strongly impressed by certain works of John Dee (his preface to *Euclid*) and the architecture of the Renaissance. Before Denis Papin, he invented steam power. In the 1624 edition of his work *Les Raisons des forces mouvants, avec diverses machines tant utiles que plaisantes*, issued in 1615, he spoke of the grottoes and talking statues which he created for Heidelberg. He also described these gardens in his *Hortus Palatinus* ("The Gardens of the Palatine"), 1620, Johann Theodor de Bry. In his postscript to the reissue of the latter book, Michel Conan underscores the connections between the inventions of Salomon de Caus and the inventions described in the work of Robert Fludd (Paris, 1990, éd. Du Moniteur).

²² These numbers are taken from the book by Henry Bodgan, *La Guerre de Trente Ans (1618-1648)*, (Paris: 1997) chapter 12.

²³ This engraving is reproduced in *The Rosicrucian Enlightenment*, *op. cit.*, plate 15.



Volunteer Spotlight

by Robin M.
Thompson, F.R.C.

ROSICRUCIAN VOLUNTEER Dan Villalva is a lucky guy! He's been able to combine two of his great loves—the Rosicrucian Order and video production—to create an amazing video promoting the 2004 AMORC World Peace Conference in San Jose. The video is an excellent promo piece which features beautiful scenes of Rosicrucian Park and San Jose, along with a personalized invitation from Emperor Christian Bernard himself to Rosicrucians around the world to attend the World Peace Conference. Filmed in front of the Rosicrucian Egyptian Museum, the Emperor asks viewers *the question*: "Do you know the way to San Jose?" It's a masterpiece, and the Order is truly fortunate for Frater Dan Villalva's wonderful contribution. Dan, however, is quick to point out that the promo video is actually the outcome of many people working together to bring this video into manifestation.

Dan's involvement with the Rosicrucian Order and with video is an interesting story in itself. Dan recently explained to me that the Rosicrucian Order has always been an important thread running through his family. "My very first contact with the Order came when I was around eleven or twelve through one of my uncles. He told us



Rosicrucian Volunteer Dan Villalva, F.R.C.

many stories of his mystical experiences, and I listened with a mixture of fear and fascination—and was a bit apprehensive when my father, Nicolas, also became a Rosicrucian a few years later. My mother, Velia, joined the Order after undergoing painful surgery and radiation therapy. As I saw the positive effects that the Rosicrucian teachings had on both her health and her outlook, I began to wonder about the benefits that membership could have for me." Dan further explains that at a young age he had questions about the inequities in society and the nature of our individual missions in making the world a better place. And, of course, young Dan faced even larger questions, such as contemplating the concept of eternity. "My dad suggested that I join the Rosicrucians," says Dan, "and so I joined in 1973. Since then several more family members have also become Rosicrucians."

Since his youth, Dan has always been interested in social justice and the performing arts. So following high school he studied Dramatic Art at the University of California, Berkeley, and then joined *El Teatro Campesino* (The Farmworker's Theater) in 1973. Working as an actor and musician with this world-famous company trained Dan to improvise and create marvelous theater using ordinary objects and themes. Recounting his experience with the theater, Dan explains that he performed as an actor in the play *La Carpa de los Rasquachis* (The tent of the Underdogs). "We performed throughout the Western United States and it ran for a month in New York City at the Chelsea Westside Theater. My two and one-half years with the theater company showed me how non-professionals can often give extraordinary performances. This wonderful education serves me well in my present work as the Education Manager at the Community Media Center in Santa Rosa."

At the time, Dan had also just crossed the threshold of the Rosicrucian Order. He recounts that "During all touring I was a new member of the Order just trying to keep up with my studies. On the road for months at a time, I was forced to study in any available space that I could temporarily convert into a Sacred Sanctum. Although at times this was frustrating, it forced me to concentrate and meditate in difficult situations, and fostered my deep appreciation for my own home sanctum."

Dan became interested in the potential of video through a stage play that he and his older brother created and performed on local cable television. After leaving *El Teatro Campesino*, Dan and his brother formed a Latin jazz band which performed at weddings and parties. Gradually they developed a repertoire of original material which they integrated into their stage play. This led Dan to enroll in video production and screenwriting classes at a local community college. To gain practical experience, he worked for a year as an unpaid intern at a local television station on their magazine show, "California North."

Meanwhile Dan continued to progress forward in his Rosicrucian studies. Affiliating with the Santa Rosa Pronaos, Dan eventually served as Master of that AMORC affiliated body. This gave Dan the perfect opportunity to combine his love

of the Order with his proficiency in video production by producing a promotional video for the local AMORC regional committee. Dan's video has been used successfully in conjunction with the region's informational booth at mystical fairs throughout the area.

Always follow your dream! Dan explains that it took eleven years after beginning his video training to work professionally in his chosen field. "I was hired in 1997 by the Community Media Center to help ordinary folks learn how to use video equipment to produce their own shows. Nonprofit organizations in Santa Rosa are eligible to join as well. In fact, many members of the Santa Rosa Pronaos have taken the training and assisted in video productions for the Order, as well as helped out other community members with their own personal TV projects."

"In 1998, Fratres Dennis Kwiatkowski and Tim Sika from Grand Lodge headquarters came to the studio and we produced a thirty-minute interview with them to answer many of the questions asked by nonmembers at our open meetings. In early 2000 we videotaped my dad, Nicolas Villalva, in a presentation for the Spanish Grand Lodge entitled 'The Map of Life.'

"This year Grand Master Julie Scott requested the Pronaos' assistance in the production of the video for the 2004 World Peace Conference. All of these works have aired locally on the cable channel in Santa Rosa and have served to keep the Rosicrucian name and concepts in the public eye on a regular basis."

In their leisure time Dan and wife, Cyndi, love to watch films either at theater or on video. Then, in Dan's words, "We tear them apart in discussion over breakfast. It drives my stepdaughter crazy!"

Dan closed the interview by reminding me again that "The World Peace Conference Video did not come into being through my solitary efforts. It could not have been accomplished without the direct participation of many other fratres and sorores who donated their time and talents to the effort. My main role was bringing the pieces together and I'm very grateful to be able to contribute to the Great Work in this particular way." Thanks so much, Frater Dan Villalva!

Late Breaking News! We are thrilled to announce that the 2004 AMORC World Peace Conference Video was given a Western Access Video Excellence award in the inspirational category at the regional conference for the Alliance for Community Media. The Santa Rosa Pronaos has now received the award. Congratulations to everyone who made this video possible. For more information about the World Peace Conference, please see page 25.

From the Grand Master's Sanctum



Prosperity—An Expansion of Awareness

Grand Master Julie Scott presented this speech to over 1200 Rosicrucians gathered at the recent Rosicrucian World Convention in Göteborg, Sweden, in August 2001. In preparing for her presentation, Soror Scott had been asked to speak about her practical experiences from a life spent on the Rosicrucian Path.

Greetings before the Rosy Cross!

Dear Fratres and Sorores,

One snowy night some years ago in my hometown of St. Louis, Missouri, in the Midwestern United States, members of the St. Louis Lodge departed the temple after convocation to find a full-blown blizzard raging outside. It was too dangerous to drive home at that time so we decided to hold a discussion while we waited for the storm to let up. Our conversation soon focused on all the many benefits we had received from being members of the Rosicrucian Order and that we wanted to give something back.

A small group formed that evening to create a series of presentations based on the Rosicrucian principles of prosperity. Our goal was to share this information with other members around the area and eventually with the general public in gratitude for what these principles had done for our lives.

Johannes Kelpius Lodge in Boston had applied these principles in their Lodge and shared the results in a recent AMORC publication. We built upon their work and did our own research as well.

As we began reviewing the principles outlined in our teachings, amazing things started happening to those of us who had volunteered to put the program together. In just reviewing the principles and in our intent to give something back to the Order, we set prosperity into motion.

At our first meeting with the other members of the Lodge, we brainstormed about what prosperity meant to us, how we defined prosperity. During the middle of this discussion one long-time member stated, "Prosperity is an expansion of

awareness." The discussion continued, but this one statement in particular stayed with me for days and even weeks afterwards. Prosperity is a state of mind; it is a matter of awareness and focus; it is in asking the right questions. Just as in quantum physics our attention transforms waves into particles of matter, so do our thoughts create the realities with which we live.

The most helpful resource for me during this research was a simple audiotape by Frater Erwin Watermeyer entitled *Two Practical Principles*. My Rosicrucian mentor had given me this tape soon after I joined the Order. I must have listened to it one hundred times since then. In it, Frater Watermeyer described two important points: 1) Our consciousness is twofold and we must use symbols or pictures to contact the subconscious, the inner self; and, 2) Our goal must be charged with emotion.

He further stressed the importance of keeping the message to our subconscious clear. If we visualize health for ten minutes a day, but don't take care of ourselves the other twenty-three hours and fifty minutes, what message will our subconscious receive? Also, once we have set the principles into motion, we must forget about our request, rather than telling the Cosmic how we want things done or checking up on our request.

I have been applying these principles for years now. When I moved to San Jose to serve as the Director of the Rosicrucian Egyptian Museum we applied these principles in creating the museum we desired. World-renowned lecturers and Egyptologists started contacting us! We envisioned spreading the Light to great crowds of people learning about the Order through their visits to the museum. A few days after the initial visualization,

there was a line of visitors streaming out the front door, beyond the fountain and statue in front of the building, and all the way out to the sidewalk!

Shortly after I moved to San Jose, we started the Ralph M. Lewis Lodge and I had the privilege of serving as the first Master of that Lodge. With the St. Louis group's permission, I presented the prosperity programs. Once again, the results were amazing. Our expansion of awareness included beautiful ritual that was perfectly presented, new robes that fit properly, Artisan and Neophyte classes, a strong financial foundation, and cultural activities for the members. All of these manifested! To say the very least, I am a believer in these principles and we are now using them in the renovation of Rosicrucian Park in San Jose. The energy is palpable.

Please take a few moments now to think about something that you would like to have manifest in your life. Choose something that you have tried to create yourself and could not. Choose something that serves the higher good. See it manifested. Notice how you feel. Experience this wholly.

Now, Fratres and Sorores, please repeat after me the four steps of the prosperity process:

1. *I know that the Cosmic is the infinite and unfailing source of all abundance.*
2. *I ask the Cosmic that . . . (Insert your personal petition now. See it manifested.)*
3. *And I ask the Cosmic that perfection manifest now in all aspects of the functioning of our beloved Rosicrucian Order.*
4. *I give thanks that my request has already been fulfilled. I open my arms (open your arms), my heart, and my mind, and I willingly accept Cosmic Abundance (close your arms).*
5. *I now have made a covenant in which it is agreed that the Cosmic is supplying me with an abundance of all things necessary to live a successful and happy life. In return, I have dedicated myself to being of maximum service to God and to those around me; to living my life in a fashion that sets the highest example for others to follow; and to remaining open and responsive to the guidance of the Master Within.*

If it is the will of the Cosmic, So Mote It Be!

After making this covenant, it is important to give something in return—AMRA. I use a small bank I created out of a paper bag. I always put something in it, whether large or small. The idea is to create a flow and to acknowledge the abundance in our lives. This AMRA is then given to the source of our spiritual nurturing, whether that is the Order, a church or temple, or the person sitting next to you.

In thinking back over all the great gifts I have received as a member of the Order, three things stand out. First, the most amazing gifts come at the most unexpected times: during a snowstorm following convocation, in a quiet conversation with a fellow member, during a ritual I have seen fifty times before.

I have also learned the value of getting out of the way of the Cosmic. The gifts I have received are much greater than I could have imagined! I have stopped telling the Cosmic how to manifest what I want. Visualize what you want and let the Cosmic take it from there.

Finally, I have found that I cannot keep up with the blessings of the Cosmic. The more I give to the Order, the more I receive. The benefits I have received from being a member of the Rosicrucian Order are tremendous, in spiritual and material ways, physically, emotionally, and intellectually. The more I give in time, money, and energy, the more blessings come flowing down upon me.

With a most humble and sincere heart, I am profoundly grateful for the blessings I have received as a soror of the Rosy Cross.

So Mote It Be!

In the Bonds of our Order,

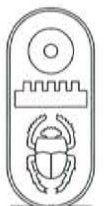
Sincerely and fraternally,

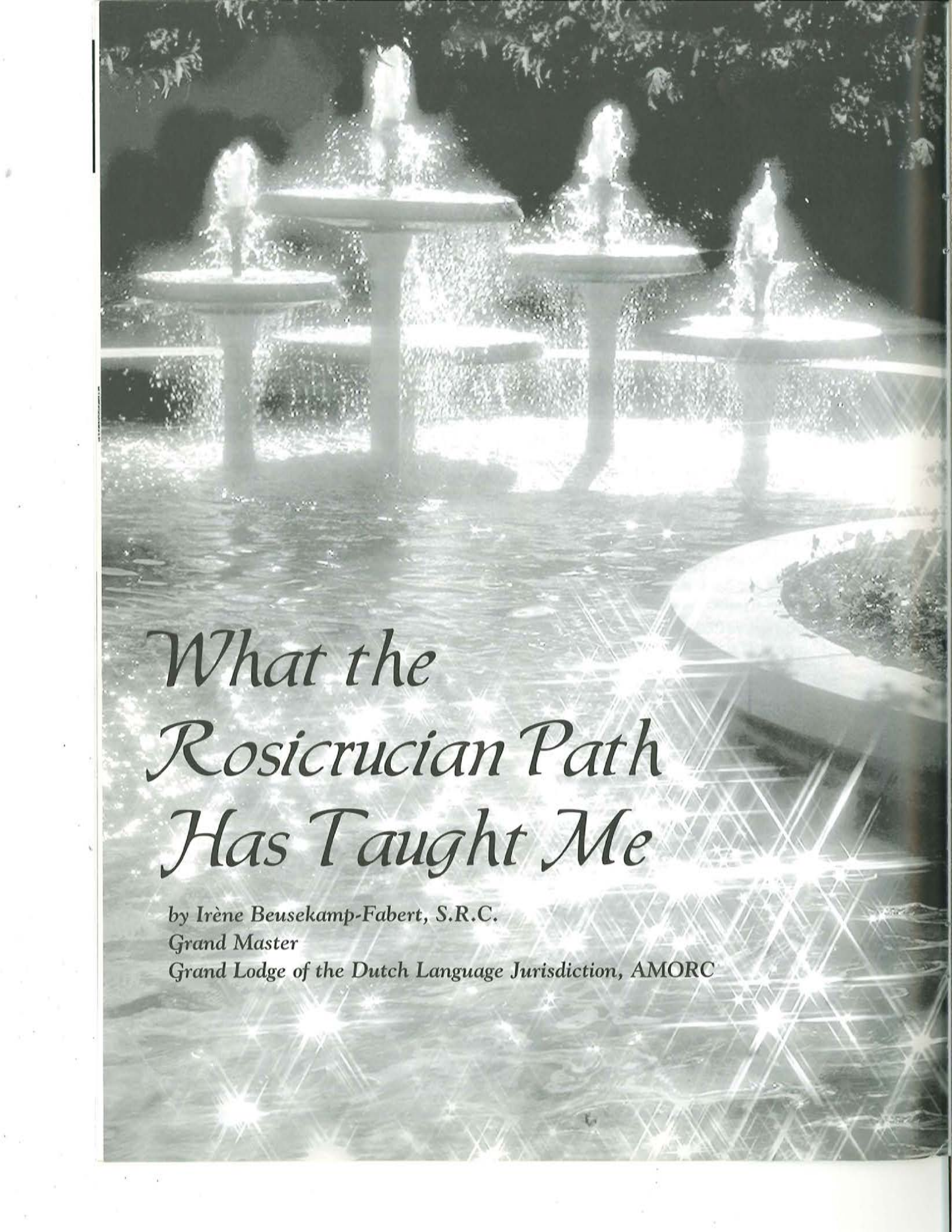

Julie Scott, S.R.C.



PLEASE NOTE!

English Grand Lodge administrative offices will be closed during the Holiday Season beginning on Winter Solstice, December 21, 2001. Offices will reopen on January 2, 2002.





*What the
Rosicrucian Path
Has Taught Me*

by Irène Beusekamp-Fabert, S.R.C.

Grand Master

Grand Lodge of the Dutch Language Jurisdiction, AMORC

This speech was delivered by Grand Master Beusekamp-Fabert to Rosicrucians gathered from nations throughout the world at the Rosicrucian World Convention in Göteborg, Sweden, in August 2001.

Dear Fratres and Sorores,

I greet you under the sign of the Rose and the Cross!

With all my heart I also greet all Rosicrucians throughout the world who are united with us in spirit. From afar and nearby we have come to Göteborg to celebrate our fraternity—to receive, but most of all, to give. Let us join in making this Convention an unforgettable spiritual festivity.

Fratres and Sorores, we all belong to the vast community of humanity, and yet each one of us is a unique person with special characteristics and a unique perception of the world around us. As we gather here as Rosicrucians, one thing we all share in common is that all of us, at some point in our lives, have become members of the Rosicrucian Order. However, even though we study the same teachings and receive the same initiations, our experiences differ and are unique to each and every one of us.

I would like to tell you about my private experiences, although as a child—and this was a long time ago—I was taught that it was not proper to speak about oneself. Therefore, I shall attempt to observe the necessary modesty.

The most remote memories I have from my earliest youth (I must have been about three years old) are dual. I recall that it was dark. Sirens wailed, and I was lifted from my small bed and carried to the cellar, where I was put in another bed until—as I learned at a later age—Big Bertha (a far-reaching heavy cannon) fell silent for the next attack, and the enemy airplanes had returned to their bases.

The war came to an end, and in the evening my mother would put me to bed in a room that was completely dark, once the door to the landing had been shut. I was not afraid of the dark, and for me the feast would then begin. I lay quietly, eyes wide open, and the room filled with magnificent light in all colors of the rainbow. It was a show of dancing colors. I watched and fell asleep.

I have no idea for how long this experience lasted, but one evening it ended. Apparently my “spiritual umbilical cord” had been snipped through and I had to continue my child’s life on my own two feet. I went to primary school, to confirmation classes, and at the age of eleven I received my

first communion. In order to do so, I had to become acquainted with the practice of examining my conscience and confessing.

This is where my spiritual quest began. I started to ask myself all kinds of questions, and in the second year of secondary school I came under the guidance of an eminent and enthusiastic teacher with a knowledge of Medieval French literature, including the work *Roman de la Rose* (Romance of the Rose). I think it was at this very moment that, without realizing it, I took the first step on the Rosicrucian Path.

Next year, Rabelais was part of my school curriculum. What had been awakened in me by the *Roman de la Rose* was now enforced by reading Rabelais, one of the greatest names in world literature.

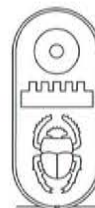
Later in life, when I had become a member of the Rosicrucian Order and studied our teachings, I came to understand that both Jean de Meung, author of the second part of the *Roman de la Rose*, and Rabelais most certainly had been in contact with Hermeticism, Alchemy, and Rosicrucianism.

I was young when I got married, just before the Second World War broke out. My husband was Dutch, so I left France and moved to the Netherlands where two tasks awaited me: first of all, to learn the Dutch language, and secondly to survive all the tribulations of the war years.

After the war I became a mother and at the same time I picked up my studies again. I completed my studies in French literature and began my career as a teacher.

As I mentioned before, even as a child I asked myself questions about humanity and the world around me, and I read a great deal. My love of reading increased over the years. I had grown intellectually, but I longed for more. The existential questions I asked myself became increasingly urgent.

I am convinced that everyone gets his or her chance for “more.” The Cosmic forgets no one, and the Cosmic had not forgotten me. One day, during a visit to my family and friends in Paris, I found a little brochure lying on a table. It was entitled *Un Message* (A Message). I was alone in the room, and I began reading this booklet. Every word was intended for me. I had come in contact with the Rosicrucian Order, AMORC.



My hostess had no answer as to where the booklet came from. She had children attending college who would bring home many friends. A visitor had probably left the booklet on the table. My friend assured me that I was welcome to take the booklet with me.

Back in Holland, I wrote to the Rosicrucian Order's headquarters for the French-language jurisdiction—at that time located in Villeneuve-Saint-Georges—for more information, and subsequently asked for admission into the Order. After some time I was accepted and I began a new life.

Very soon I discovered that I had to strictly adhere to the instructions given to the beginning Neophyte on the Path—particularly in regard to the Neophyte's correct attitude while studying the monographs: Make a *tabula rasa* of everything you think you know, for you only know with your head, your brain, and at this point you have to learn to know with your heart. Maintain an attitude of openness and humility in receiving the lessons. Read the lessons carefully. Enter into your copybook the items you find difficult to understand and which you may want to present to your Class Master. When a lesson contains an experiment, take your time in performing it. Also, accept the fact, without any regrets, that an experiment may not succeed. You were "available" for it; that is what matters.

At the end of the Neophyte Degrees the student is asked to perform a ritual and sign the Neophyte Oath, which is to be sent to your Grand Master. For me, this was a decisive moment in my relationship with the Rosicrucian Order. After I had performed the ritual, I read and re-read the oath several times. But I just could not sign it at that time. I had to let the words resound in my mind, and I had to seriously consider the consequences of signing my signature on the oath. Only after six months did I finally sign the oath, fully convinced and aware of the fact that I had not only entered into a pact with the Rosy Cross, but with myself as well.

I was prepared. With all my heart I really had become a Rosicrucian!

The experience that followed was overwhelming. It was a feeling of absolute freedom. I was free, and as a free, thinking human being, I have continued to proceed on the Rosicrucian Path.

Now, perhaps this is the right time to confess that I never sent the signed Neophyte Oath to the Grand Lodge. I have kept this document in

my copybook where it is still a silent witness to my close connection with our Order.

He who advances steadily on the Path by regularly studying his monographs and remaining available for exercises and attunement, does change, even though he may not notice it. He will become a different person, a better human being. I, myself, became a better parent and a better teacher. I saw my pupils first of all as human beings, as so many mirrors of myself. In the senior classes of college, we had special spiritual exchanges during literature class. My students could learn from me and I from them.

Still being a Sanctum member of our Order, I longed for contacts with other Rosicrucians. I became a member of Isis Chapter, which is now a Lodge, in The Hague, and participated with heart and soul in the activities that are offered by a Rosicrucian affiliated body.

At Isis Lodge I have learned a lot, both on the mystical plane and the human plane, and when I entered the Temple for the first time as a Master of the then Isis Chapter, I experienced the power of the Cosmic Love that guided me to the East and made me a servant. In 1983 I was called to serve as Grand Master. Loyal to the pact I had made with the Rosy Cross when I signed the Neophyte Oath, I bowed my head and started to work.

It is with respect that I commemorate my predecessor, Frater van Drenthem Soesman. At the time he went through transition, I was translating the final sentence of his last temple lecture from Dutch into French. That sentence read, and I quote: "And when they who carry the Rosicrucian torch are no longer with us, others will take over to carry it."

And this is so true, Fratres and Sorores. Everyone present here is a torchbearer of the Rosy Cross, prepared to carry the torch and to pass it on when the time has come.

As Grand Master, I have had great experiences and I have met some very special people, not only in my jurisdiction, but also during Rosicrucian conventions and other meetings. For instance, during my first visit to Surinam I met a cheerful eighty-year-old gentleman named Uncle Nick. His mother was a slave and he too had always had to labor hard. He heard about our Order, became a member, and together with his fellow brothers and sisters, he participated in the advancement of the Order in Surinam. His words still ring in my ears: "I am a happy man, the Rosy Cross has given me everything. I owe my happiness to the A.M.O.R.C." He carried our Order with

him always, in his heart. I commemorate all the Rosicrucian workers who unconditionally and loyally gave the best of themselves in the service of our ideals.

Fratres and Sorores, we all know that in many places our world is struck by suffering. Yet, I do not want to go into that right now. There is no life without pain and sorrow, but there is also joy and cheerfulness. Between the dark clouds above Mother Earth, there are patches of beautiful blue sky. Let's give these a good look! Have faith that one day the blue will drive away the dark clouds. This is the promise of the new millennium. See it in the eyes of young children and babies. Listen to the voices which are more and more calling out for a better world. Hope and confidence are no vain words. Many people—and among them many young people—now know the right road to be followed.

Two years ago, during that unforgettable Rosicrucian Convention on African soil, I said that I would like to give our triad expression the following sequence: "Love, Light, Life." This I still believe. Love is the first, the highest, the most powerful Divine Law. God created man out of love, and He stored this love in the heart of His creature, so that from the depth of his being this creature may participate in love—in acts as well as in spirit—in God's creation.

Now, the time has come that we use love as our construction material. Let us start laying the bricks of simple daily actions while using "love" as mortar and then expanding this gradually.

Love is the password. Carry love in you and the world will be carried by love.

So Mote It Be!

Dear Fellow Rosicrucians,

I wish to bring to you at this time a sense of peace and freedom from harm and fear. If I have learned anything from the Rosicrucian teachings, it is the incredible *power of thought*. This "knowingness" of the Laws of Thought is as unchangeable as are the Laws of the Cosmic.

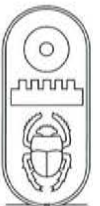
Fear produces a negative emotional energy that seeks to manifest that which is feared. The emotional part of our personality is the source of this activity. However, we must transcend our personality and learn to function with the energy of the Soul. We must refocus our energy into the higher mental body—the mind—under the direction of the Soul. We are to function as soul-controlled minds. With the power of our concentrated thought (and not just meditation) we *create* that which we want manifested. Creative thought from our higher nature is designed to be used for the guidance of humanity and to aid the Cosmic Masters.

If I can create in my mind and with my mind—through thought, visualization, feeling, imagination beliefs, etc.—the idea that every airplane will be surrounded by Cosmic Light and is within the protective and loving mind of God, and see and feel that all persons on those planes are at peace in their minds and hearts and are being comforted and nurtured by an influx of the loving consciousness of God—if I can do this, then every Rosicrucian can do the same. *The Law of Thought fulfils*. There can be no doubt about this.

We are not helpless beings subject to the negative thoughts and actions of others, but creative children of the Universe, with the authority and capability of creating our safety, peace of mind, and freedom from harm and fear. When we individually and collectively think, feel, and believe these thoughts, their energies are multiplied a thousandfold—attracting cosmic forces and signaling other minds to think and act accordingly. As Rosicrucians, this is how we serve one another and all humanity! Let us be about our Creator's business and fulfil our cosmic mission at this time. Register now for the 2002 and 2004 Rosicrucian conventions so that we can continue our work together. Know that all is well, safe, and secure with you!

In the Bonds of Our Order,

Lonnie C. Edwards, M.D., F.R.C.
Vice President
English Grand Lodge Board of Directors



2002 ENGLISH GRAND LODGE CONVENTION

Information & Registration Form

RCUI: May 21-22, 2002 • Convention: May 23-26, 2002

Crowne Plaza Ravinia Hotel • 4355 Ashford Dunwoody Rd., Atlanta, GA 30346-1521
1-800-227-6063 or 1-770-395-7700

For information regarding the 2002 Convention: please call 1-931-967-8765

E-mail: atl_con2002@hotmail.com

FAX: 1-931-967-6220, or

write to: 2002 Atlanta Convention, c/o Betsy Mackay, P.O. Box 384, Winchester, TN 37398, USA

Convention Registration: The Convention conference room has limited seating, so registrations will be taken on a first received basis. After the May 1 mail-in registration deadline, please call, e-mail, or FAX the above listed numbers to inquire about seating limitations. Registration packets for the Convention, RCUI, and field trips may be picked up outside the Convention Room starting on Monday, May 20.

Hotel Reservations: For special room rates (\$104+taxes), be sure to mention that you are attending the *2002 Rosicrucian Convention*. Reservations must be made directly with the hotel, through an airline, or a travel agent as part of a package.

SCHEDULE OF EVENTS

Rose-Croix University Class: *Journey Into Self*; Dr. Lonnie Edwards, Instructor (RCUI is an additional cost to the Convention)

Tues-Wed, May 21-22, 9:30 AM - 5:00 PM

Field Trips: (Field trips are an additional cost to Convention; cost does not include lunch)

Field Trip No. 1: CNN Center, Coca Cola Museum, Underground Atlanta

Thursday, May 23, 10:00 AM bus pick-up at hotel; 4:00 PM bus returns to hotel

Field Trip No. 2: Georgia Guide Stones

Thursday, May 23, 9:30 AM bus pick-up at hotel; 4:00 PM bus returns to hotel

Convention:

Thursday, May 23, 7:30 PM: *Reception with Imperator, Grand Master, and Dignitaries*

Friday, May 24, 9:00 AM: Convention opens

Saturday, May 25, 7:00 PM: Banquet, Entertainment, and Dance

Sunday, May 26, 5:15-5:30 PM: Convention closes with Gift of Proclamation to each attendee



Two Exciting Field Trips to Launch the 2002 English Grand Lodge Convention in Atlanta!

This just in from the Convention Planning Committee! On May 23, 2002, two field trips will kick off the 2002 English Grand Lodge Convention. Those attending the Convention can choose which of the two field trips they wish to participate in:

CNN Center, Coca Cola Museum, and Underground Atlanta: For those who prefer to remain in Atlanta for the day, this field trip will consist of a backstage tour of the fabulous CNN television facility and a wonderful trip down memory lane at the Coca Cola Museum and Underground Atlanta. Enjoy the day, with plenty of time for the evening reception.

Standing Stones in Elberton, Georgia: Commissioned by a man who only gave his name as Robert Christian, the standing stones of this incredible monument contain a message for humanity in twelve different languages. Although the stones are located in the middle of a cow pasture, Native Americans of the Cherokee Nation revere the area as the center of the earth. The Standing Stones are a two hour drive from Atlanta, but participants will be back in town in time for the evening reception.

Both of these field trips will be informative, fun, and great "ice-breakers" to help you prepare for a wonderful weekend of Rosicrucian camaraderie with fratres and sorores from throughout North America. (For field trip times, please see above; for costs, please see registration form on next page.)

ENGLISH GRAND LODGE CONVENTION

ATLANTA, GEORGIA USA

MAY 23-26, 2002



Print Name of Principal Member: _____

Key Number: _____

Name of Companion Member: _____

Key Number: _____

Mailing Address: _____
Street or P.O. Box City State/Province Country Zip/Postal Code

Phone No.: __ (_____) _____ E-mail address: _____

Are either you or your companion a current AMORC officer: Yes No; If Yes, title: _____

Region & affiliated body: _____

Hotel room confirmation number: _____ (obtained from hotel, airline package, or travel agent)

	Quantity	Price-US\$	Total
Registration for Principal Member before April 1, 2002: \$95*; after April 1: \$110**		\$	
Registration for Companion Member before April 1, 2002: \$80*; after April 1: \$95**		\$	
**Rose-Croix University International Class: <i>Journey Into Self</i> , Dr. Lonnie Edwards, Instructor		\$35 Principal \$25 Companion	
Banquet: Entrée: <input type="checkbox"/> Vegetarian/Qty _____ <input type="checkbox"/> Chicken LaVarenne/Qty _____ <input type="checkbox"/> Prime Rib/Qty _____		\$48 per person	
**Field Trip # 1: CNN Center, Coca Cola Museum, Underground Atlanta		\$35 per person	
**Field Trip # 2: Georgia Guide Stones		\$25 per person	
AMRA Donation—Thank you for your support, your donation is tax deductible.			
Total amount enclosed:			

*Preregistration discounts must be postmarked before April 1, 2002 to receive discount.

**Reservations for Convention, RCUI, and field trips must be postmarked no later than May 1, 2002.

PLEASE MAKE REGISTRATION PAYMENT IN US FUNDS

Check One: Money Order Check Visa MasterCard American Express Discover

Credit card number: _____ Expiration date: _____

Print name as it appears on card: _____ Signature as it appears on card: _____

Make Check or Money Order payable to: Rosicrucian 2002 Atlanta Convention—**DO NOT SEND CASH**

Mail this completed form with payment to: **2002 Atlanta Convention, c/o Betsy Mackay, P.O. Box 384, Winchester, TN 37398 USA**

ALL MAIL-IN REGISTRATIONS MUST BE POSTMARKED NO LATER THAN MAY 1, 2002

Theoretical and Practical Aspects to the Rosicrucian Art of Living

by Sven Johansson, F.R.C.

Grand Master of the English Grand Lodge for Europe and Africa, AMORC

This discourse was delivered by Grand Master Johansson to Rosicrucians gathered at the Rosicrucian World Convention in Göteborg, Sweden, in August 2001.

IN this article I will outline some of the theoretical and practical aspects of the Rosicrucian teachings that I have found particularly helpful in my life. However, let me stress from the outset that I am not presenting any new dogma or radical theory, and certainly nothing new as far as Rosicrucians are concerned. I am merely outlining what I have personally found useful over the years through emphasis on certain well-known Rosicrucian principles of living. Rosicrucians pride themselves in being “walking question marks,” and when better ways of viewing and understanding the mystery of their existence appear on the horizon, they avidly seek to unravel that new and potentially greater vision—in fact they eagerly incorporate their new insights into their deepest thoughts and beliefs.

To one extent or another, whether consciously or subconsciously, we all constantly seek to better understand ourselves and the principles we should be using in guiding our daily living. One could even go so far as to say that this curiosity and desire for “improvement” and understanding is an innate biological mandate over which we have little control, thankfully! Yet, although we may have developed ways of doing things that work for us more or less by rote or habit, would it not be so much more satisfying if we could instead do these things with a clear and fully satisfying conscious understanding of the rationale or theory upon which our thoughts and actions are based? Of course it would, and I will now outline this theory and practice as applied to my personal life.

Theory

Before mentioning some of the *practical* things I deliberately do in life as a personal *strategy of evolution*, let me briefly outline the *theory* upon which I base my thoughts and actions. I will mention six basic principles of existence.

1. The Law of Singularity or the Monad

The first principle is what I call the *Law of Singularity* or the *Monad*. In most philosophies and religions of the world, it is postulated that there is an ultimate actuality beyond which nothing else can exist, and that within this singularity or monad lies, if not the whole of creation, then at least the whole of creation that we could ever aspire to even imagine. This singularity is infinite in every quality we can conceive. It is the One, and outside it, nothing else can exist. It is the beginning and the end, the alpha and the omega of everything that exists, has existed, and ever can exist. No thought or concept can ever span it in its entirety; and certainly nothing can go beyond it. A thousand years ago, the great Muslim theologian Avicenna called it *Nous*, the “Active Intellect,” and in Rosicrucian terminology it is still referred to simply as *Nous*.

2. The Law of Duality

The second principle is what I call the *Law of Duality*. Whatever we can conceive must have an equal though opposite mirror image of itself somewhere in the universe, either now, in the past, or in the future. In the case of our existence, we are a duality, being composed of two infinite though seemingly opposed qualities of *Nous*, namely Spirit energy infused with Vital Life Force. We are matter animated by Soul. We speak of both as though they were energies, and while this may assist us in intellectually dealing with them as concepts, they are perhaps better described as principles which transcend all understanding.

3. The Law of the Triangle

The third principle is the well-known Rosicrucian *Law of the Triangle*. Every single thing that can clearly be identified, either physically or conceptually, is the result of the union of two

other apparently separate and clearly identifiable things or properties. Every manifestation is the result of two simultaneous causes. In our case, Spirit and Vital Life Force—namely, matter infused with Soul—gives rise to a third condition, called *consciousness*. And this consciousness manifests in its highest form as the soul personality with its infinite qualities and tremendous refinement, filtering through like shaded moonlight to the outer personality, the character by which we are known.

4. The Law of Compensation

The fourth principle is the equally well-known *Law of Compensation*. Everything we think, say, or do has consequences which intimately involve us every step of the way. Simply put, if we do good, we can expect to receive good in return; and if we do bad, then we can expect to receive bad in return. That is the law, very crudely and bluntly stated; the old “eye for an eye; tooth for a tooth” principle—though on a far more sophisticated level. On the material plane, the law manifests as Isaac Newton’s famous third law of motion: “For every action, there is an equal and opposite reaction.” On the mental, psychic, and spiritual planes, it manifests as the famous injunction attributed to the Master Jesus: “Do to others as you would have them do to you.” In other words, whatever you do, be fully prepared to have that same thing happen to you; otherwise do not do it.

In the realm of inner development, we refer to the Law of Compensation as the *Law of Karma*, the word *karma* originating with the Sanskrit root *km*, which roughly translates as “action.” For every act or thought we have, there are consequences, and those consequences we call “karma in action” or simply compensation. The consequences are like ripples on a pond; they last through time—sometimes only briefly, sometimes much longer. The law says nothing about punishment, nor anything about reward, for it is a totally impartial law, delivering like for like, just rewards for just actions. Our thoughts and actions “press,” so to speak, against the awareness or consciousness of other living beings in the universe, and the pressure of those thoughts and actions have undeniable consequences; for the collective consciousness of other living beings undeniably “presses back” and thereby causes karma to manifest in our lives.

Understanding just what those consequences are and exactly how the collective consciousness of the universe presses back at us when we apply pressure to it is the heart of the matter and what we are seeking to learn; for once we have mastered our understanding of the consequences of our actions, we will have begun the process of merging

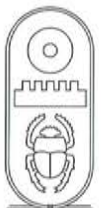
our outer self with the soul personality, and we are well on our way to mastering our lives. Knowing in advance what our thoughts and actions will yield is a great incentive to doing the “right thing.” Unlike a physical law which acts immediately, however, the Law of Karma is a law with immense patience and intelligence which metes out the consequences of our actions piecemeal, as and when we are best able to absorb the lessons waiting for us.

5. The Law of the Reincarnation

The fifth principle is the *Law of Reincarnation*. Whereas all living entities eventually die, are we to believe that their entire awareness simply disappears, completely and utterly, never ever again to appear? Surely not, for what possible purpose could be served if consciousness could simply be terminated permanently with every death? Whereas the species as a whole may continue, and through its genes even progress and evolve, this would not be the case for the individual member of that species.

No one can seriously claim to have scientific proof of the existence of reincarnation, and if we were perfectly honest with ourselves, we would freely admit that reincarnation can only be a belief, even though it is a belief based upon deep-seated inner certainties. Many Rosicrucians will agree from their personal experiences that although reincarnation is perhaps only a belief, it is one which is powerfully vouched for in the deepest recesses of our being—vouched for not only by the sheer logic and justice that the whole concept of reincarnation brings with it, but most importantly by far, vouched for by a few personal memories and experiences which simply cannot be explained in any other way than that they are distant memories from past lives.

Regrettably, even amongst the millions of people who *claim* to believe that they have lived before and will live again, very few *actually* believe this; and their actions prove it! For if they truly believed that not only does the Law of Compensation dictate that they *have* to pay for their actions, the Law of Reincarnation *ensures* that whatever is not paid for in this life will be paid for in another. If such people fully understood and accepted deep down that these are not mere hypotheses, but actual laws of nature as inviolate as the law of gravity, they could not possibly engage in the thoughtless acts of brutality and selfishness that we see taking place in so many places throughout the world today. If everyone fully understood that karma is a fact of life and that reincarnation is a fact of their existence from which they cannot escape, they would be a whole lot more careful about how they behaved



6. The Law of Light

The sixth and final principle is what I call the *Law of Light*. We allude to our spirituality as a flame of Divinity burning within the deepest recesses of our consciousness; something which constantly encourages us to seek the Light of spiritual awareness. The Law of Light *dictates* that all sentient beings, no matter what their form, have no option but to seek out the highest form of spiritual awareness they are capable of perceiving. As an innate urge, this law ensures that all living creatures, and especially those with some form of self-awareness, will seek in their particular and peculiar ways to dwell in the Light of spiritual awareness. Dwelling in Light is the ultimate goal of humanity, and to the extent that all human beings have within them a spark of Divinity, they are all, to one extent or another, already dwelling in the Light of spiritual awareness. Truly dwelling in this Light, and being fully aware of its presence in our lives every moment of every day, is our final destination and marks the culmination of our journey, the achievement of perfection on earth and full mastery of life. Our every thought and action is inherently geared to reach this exalted state of being and fortunately the Light of spirituality is no stranger to us. With perseverance we know we will, one day in this life or another, reach an awareness of the goodness and sanctity of Divinity to such an extent that we will from then on truly be dwelling in Light.

Practice

That then summarizes the theory. But how do I use these theoretical principles in my daily life? What are the practical consequences of the principles I attempt to apply each day? First of all, let me reiterate that I find it absolutely essential to have some theory of existence clearly available to me at all times. Without a purpose or reason, there is little point in following any system of thought and action. Even if personal theories are not accurate in all details—in fact, even if they are completely wrong—the only thing that ultimately matters is that they are theories which give us satisfaction and happiness, and are logical and just to our inner sensibilities. It gives me great fulfilment in life to believe that I understand at least some of the inner workings of my being and that from this understanding have flowed several practical guideposts that I can use to ensure that my thoughts and actions lead me along my chosen path. I will mention four practical things that I do quite deliberately and as a personal strategy to keep myself upon my chosen path.

1. Reverence for the God of my Heart

The first practical thing I do is to revere, above all else, the God of my Heart. If you are of a religious bent, in plain simple words this means: “love God with all your heart, with all your mind, and with all your understanding.” If you are of a non-religious bent it means: “love the principle governing your life and everything in the universe, and do so with all your heart, all your mind, and all your understanding.” In my case, I had a strict religious upbringing and can unashamedly say that I take a religious approach to this and love the God I have come to know with an intensity that surpasses all else. Having this love first and foremost means that the very principle behind my existence is way and above the most important thing there is. Loving the God of our Understanding unreservedly means that we are constantly maintaining an attraction between our mundane outer self and the most sublime we can ever hope to know. This is the most important of all principles by which I live and it gives me the very real sensation that through every happy and unhappy moment, in success and in failure, I have beside me the constant presence of the God of my Heart. Because of this I can truly say that I experience God as a being of immense refinement walking with me wherever I go, constantly at my side and ready to help if I will but allow it to do so.

2. Gratitude for the privilege of life

The second practical thing I do is to adopt a deliberate inner attitude of gratitude for life; and by that I mean *gratitude* for everything that befalls me, be it good, bad, pleasant, or unpleasant; for every experience I have is meant specifically for me and has specific lessons to impart. It is such an honor to have life and to be allowed to experience it on such a beautiful planet. The more we *good-naturedly* accept our lessons as given factors from which we cannot escape, no matter how painful they may be, the faster and more thoroughly we progress in our inner evolution. Although I may cringe and complain about the most painful experiences I have, and sometimes in despair may be heard to mumble “*why me?*,” I do so only with tongue in cheek. I still feel great pride and happiness when I manage to overcome hardships or learn to live with hardship with dignity and full acceptance that this lesson was meant for me and I must do all I can to glean the greatest amount of instruction from it. Reverence for life and for the privilege I have to be able to

experience life in material form here and now, in this solid world, is a fundamental tenet of my personal philosophy. I understand full well that it is very easy to be this grateful, for I have no great aches and pains, and no great physical disabilities or financial hardships to torment me. But it is also my ardent hope and secret prayer that I will, even in suffering, be able to maintain an inner attitude of equanimity, gratitude, and reverence for the life I have been given, the only life I know.

3. Never to take offense

The third practical thing I do is to deliberately avoid taking offense for anything, no matter what the circumstances. We have all been offended or felt hurt by what others or even general events in life have done to us. If we would be perfectly honest with ourselves we would soon realize that the root cause of almost every worrying and unhappy thought we ever have lies precisely in the conscious or unconscious act of feeling hurt or offended for one thing or another. We have all heard ourselves say many times over things like: "How dare she say that?," or "I think I deserve better treatment than this," or "Who do you think you are to speak to me like that?" To be sure, I have said it many times, and regretted it every time, even though this regret may not have fully taken hold until well after the adrenaline flow had subsided and my better self had taken control.

We should do our best to analyze the motives for everything we think, say, and do, and to be sure we will soon see that those motives are not always as pure as the driven snow. Personally I fully realize that without this alertness, this constant self-examination, I could never be fully aware of just when it is that I have taken offense, and it would therefore be impossible to undo the damage that this distorted inner attitude has caused. Once we have taken offense, there is only one "right action" available to us—namely, to back out of the situation as quietly and humbly as we can and fully make amends for whatever damage our offense may have caused, even if that damage was only to our pride.

This is not to say that I accept any and every insult sitting down, nor that I allow myself to be bullied and pushed around. It is simply that the inner attitude I adopt dictates that no matter how I behave outwardly for the moment, I remain at

peace as far as possible and never ever hold a grudge against anyone for what they have done. This at least is the ideal and is akin to forgiving always, forgiving without ever being asked to do so, and forgiving for all time. Forgiveness must be instantaneous and leave no residue of bad feeling. It must be done automatically and with good cheer. It must truly come from the heart.

4. Every act must at least partially be for others

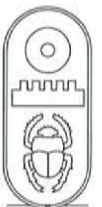
The last practical thing that I wish to mention is that to the best of my ability I let every significant action be at least partially for the benefit of others and not purely for myself. This may seem a bit idealistic, but do we not live in a society where cooperation and interaction with others is essential to our well-being? Yes, I believe we do. No person is an island and no one can indefinitely live only for himself or herself. Eventually life will overtake that person and deliver the lesson that sharing with others of the abundance of blessings that we daily receive is a *condition* for continuing to receive those blessings. Rosicrucians know the Law of AMRA whereby they pass on at least part of every blessing they receive, unconditionally, with good cheer and without any expectation of reward. This law operates in our lives as surely as the law of gravity. Watch it work; watch it unfold and manifest in your life the minute you begin cooperating with it; and do so consciously with all the goodness of your heart. Give of your blessings and you will be assured of more. Keep them to yourself and they will assuredly one day end.

Those are the theoretical and practical principles upon which I base my life. I have gleaned them from the principles of living I have been taught through the Rosicrucian Order over half my life. And whereas they are undoubtedly not the only principles there are, and for some, not even the best principles they can conceive, I have found happiness and fulfilment through following these principles alone, and I now count them as the most sacred laws of my existence. If you have not already done so, use the Order's teaching to find your own governing theoretical principles of life, and then allow your deeper self to show you precise, practical ways of putting those principles into action every moment of the remainder of your days.



The greatest thoughts are simply expressed, for their simplicity is evidence of their clarity.

—Ralph M. Lewis, F.R.C.





The Water Soul

by Phil Clausen, F.R.C.

Picture a white silver stream rushing out of the mountains—crystal pure, good to drink, almost a liquid lightning splashing your mouth with its vitality. This is like the Soul.

Then follow this stream descending from the mountains, entering the soft plains where the stream slows as it begins to darken into a coffee color, picking up the heavier elements of earth.

What has happened to the once shimmering water? Has it changed? Lost the bright perfection of its high beginnings? No. The water itself has not changed at all. The water itself still retains the same flowing and chemical characteristics of its high bright beginnings. But now the water has taken on, or is carrying, the heavy substances that make up the things we call life. This is like the Soul.

Now the stream continues on its busy journey, at some times emptying itself into great expanses of water called lakes, at other times dribbling into low and nearly motionless hollows called swamps.

What has happened to the high water, the bright water? Has its original substance changed? No, not at all. The water is simply pouring itself through all the highways and low-ways of the thing we call life. And this pouring out is not finished. There remains the journey to the ocean. The white shimmering water that began high in the mountains, then fell into dark earth, held a while in many lakes, finally gushes forth into the huge salty ocean teeming with life. Here the water froths and foams, whirls and leaps. And this too is like the Soul.

Now the water is laden with every nutrient of the earth, heavy with life. Perhaps the electric clarity of its high mountain beginnings is all but

forgotten. Then something happens. The sun warms the water, all its heavy nutrients fall away, and the water rises into the sky, forming huge white clouds. Purified. Electrified. The white clouds sail serene and light upon the blue sky. So much like the Soul.

Then, when the time is right, the white clouds disgorge their copious loads of water. Some to mountains, some to deserts, some back into the ocean, and new journeys of water begin. Or old journeys renewed, never ending, always changing. But the true nature of the water never changes—always perfect, always performing its divine function. This is so much like the Soul.

Was anything good, anything evil, anything joyous, anything frightening, anything praiseworthy, anything to be condemned, loved, hated?

This water on earth is the same water that was here one thousand years ago, or five billion years ago. Sometimes there has been more ice, sometimes less. Sometimes there has been more ocean, sometimes less. Water has been high, water has been low; water has been everywhere, water can go everywhere.

And oh so very much like the Soul.

Would I condemn anything, anyone? I may as well condemn water; just as foolish. If I were thirsting in a swamp of dark crawling water I might do this very thing. But that would be a very limited view of water, a very human thing. I will try to remember, even in a swamp, I am more than this, I have been higher and lower than this, and I will be all these places again. I will try to behave like a Soul that knows there is more than just this droplet which I see.

ROSICRUCIAN CONVENTIONS/ CLASSES/GATHERINGS

Active Rosicrucian members at any level of study are eligible to attend Rosicrucian Conventions, RCUI Classes, IRC Classes, Retreats, and Mystical Weekends, although certain activities at these events may be restricted. Traditional Martinist Order events are open only to active TMO members, unless otherwise specified. Some of the events listed also include activities that are open to the public—check the event description to find out if there are such activities.

For additional information, check the Calendar at our website at www.rosicrucian.org

SAN LUIS OBISPO, CALIFORNIA

RCUI Weekend

February 10-11, 2002

San Luis Obispo Pronaos, Odd Fellows Hall, 520 Dana St., San Luis Obispo. RCUI Instructor will be June Schaa, Class Master with the Department of Instruction, teaching "The R+C Psyche in Christian Qabalah." For more information, please contact Carla Ward at (805) 473-8140 or e-mail: INSERSE@aol.com

SACRAMENTO, CALIFORNIA

Annual Mystical Weekend

February 16-17, 2002

Hosted by Robert Fludd Lodge, the location will be the Robert Fludd Lodge at 2719 K St, Sacramento. Grand Lodge Guest Speaker will be Julie Scott, Grand Master. The theme will be: "Our Living Universe—A Merging of Mysticism and Science." For more information, please contact Cherie Greeninger, Master, Robert Fludd Lodge, at (530) 676-2929, or e-mail: cherie@mindsync.com

ATLANTA, GEORGIA

English Grand Lodge Convention

May 23-26, 2002

This Grand Lodge Convention will be held at Atlanta's beautiful and spacious Crowne Plaza Ravinia Hotel. Special Guests will be Rosicrucian Emperor Christian Bernard and Grand Master Julie Scott. The Convention's theme will be "A Rosicrucian Proclamation for the 21st Century." The Convention will be preceded by a two-day (May 21-22) RCUI course entitled "The Journey into Self, Its Practical Applications," taught by RCUI Instructor and Grand Lodge Board Member Dr. Lonnie Edwards. For more information, please see the Convention ad featured on this issue's back cover and the ad and registration form on pages 16-17. Or for more information, e-mail: atl_con2002@hotmail.com or write to: 2002 Atlanta Convention, c/o Betsy Mackay, P.O. Box 384, Winchester, TN 37398, USA.

DAYTON, OHIO

Great Lakes Regional Convention and RCUI Class

September 18-22, 2002

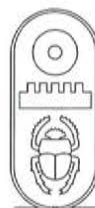
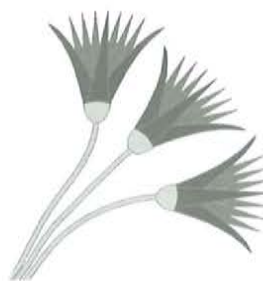
Hosted by Elbert Hubbard Chapter, the Convention (Sept. 20-22) will be held at Dayton's beautiful Bergamo Center. Grand Lodge dignitary will be Dr. Lonnie C. Edwards, RCUI Instructor and Grand Lodge Board Member. Convention theme to be announced. The Convention will be preceded by a 2-1/2 day RCUI course (Sept. 18-20) entitled "Opening the Doorway of the Master Within," taught by RCUI Instructor Dr. Lonnie Edwards. Class will end Friday at noon, and the Convention will begin that evening. For more information, please call Janet E. Ruckrigl at (937) 208-2301, or FAX her at (937) 341-8333, or e-mail: janet.ruckrigl@wright.edu

SAINT LOUIS, MISSOURI

West Central Regional Convention

October 11-13, 2002

The Convention will be held at the Sheraton Westport Hotel/Lakeside Chalet, 191 Westport Plaza, St. Louis. Grand Lodge Dignitary will be Dennis Kwiatkowski, Manager of AMORC's Department of Instruction. Theme: TBA. For more information, please contact Pattie Killebrew at pattie@spiff.net or at (314) 963-1442.



Value of Humor

THE empirical philosopher Democritus, known as "the laughing philosopher," was never perturbed by any sense of melancholy because of his conception of human beings and the universe as the effect of cosmic mechanism. In one of the few remaining fragments of his seventy-two reputed works on many subjects appertaining to humans and our place in the universe, he wrote: "Of all my contemporaries, it is I who have traversed the greatest part of the earth, visited the most distant regions, studied climates the most diverse, countries the most varied, and listened to the most thinkers; there is no one who has surpassed me in geometrical construction and demonstration; no, not even the geometers of Egypt, among whom I passed a full five years of my life."

A present-day student of philosophy may, therefore, be willing to concede that Democritus had the first philosophical laugh in the history of philosophy—and the last one if atomic theorems, based on his original theory, contrive to return us to life's beginnings!

Happiness, leading to human laughter, may not be the fruit of human ingenuity, as are most of our

philosophic, scientific, and theoretical conclusions; but it is palpable proof of our innate capacity for enjoyment. Much laughter, one observes, even makes the human countenance pleasing to the eye of the beholder since the wrinkles it produces are benign markings connoting a friendly spirit and agreeable manners.

References to the difficulty of attaining and maintaining a happy outlook on life invariably recall the words of a business acquaintance of mine who once avowed that he had been pursuing happiness most of his life but had yet to catch up with it. His unhappy state of mind is multiplied to infinity in the lives of others, who feel that happiness is something to be pursued and caught.

There is, however, a substantial weight of evidence that laughter in times of stress or distress enables the participants to maintain a balanced viewpoint and avoid biased judgments and even false accusations. At such times, one may perceive the grave necessity underlying Walt Whitman's brief but potent sentence: "O to be self-balanced for contingencies!"

—James R. Guard, F.R.C.

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- If the publication had Periodicals Publication as a general or regular publication, this Statement of Ownership, Management, and Circulation must be published. It must be printed in any issue in October or, if the publication is not published during October, the first issue printed after October.
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WORLD PEACE CONFERENCE

Travel Back To The Source

June 29-July 4, 2004 — San Jose, California, USA



The upheaval, tension, and unrest existing in our world today is an outward manifestation of the anxiety, restlessness, and lack of harmony within the consciousness of the individuals who compose the nations of our tumultuous planet. Rosicrucians know that the greatest need of the human soul personality is inner peace. Riches, fame, and power will not quell the turbulence and warfare raging within the human heart. The Great Masters affirmed that the most sublime of spiritual attainments is to rise above worldly doubts, fears, and chaos so as to sense that condition of contentment and sacred peace deep within.

We invite you to enhance your inner sense of peace and tranquility and to add your Light to that of thousands of devoted Rosicrucian students from around the globe who will be participating in the Rosicrucian Order, AMORC, World Peace Conference, June 29 through July 4, 2004, at the magnificent Fairmont Hotel in San Jose, California. The Emperor, Grand Masters, and other dignitaries from many language jurisdictions will be on hand to reinforce your sense of fraternity, joy, and happiness.

Our anticipated schedule includes three Rose-Croix University International classes, Tuesday, June 29, through Thursday, July 1. The AMORC World Peace Conference will be held Friday, July 2, through Sunday, July 4. Most activities, including the RCUI courses, will take place at the elegant Fairmont Hotel.

During your time in San Jose, be sure to stop by and experience the magnificence of Rosicrucian Park, established in 1927 by past Emperor Dr. H. Spencer Lewis. Fratres and Sorores, plan now to travel back to the source. We will be waiting for you. Until then, we offer you our warmest wishes for a personal Peace Profound.

*The Members of the English Language Jurisdiction for the Americas
 Rosicrucian Order, AMORC*

ROSICRUCIAN ORDER, AMORC WORLD PEACE CONFERENCE

PRE-REGISTRATION FOR (Please Print Clearly! **One form per participant**):

Frater Soror Colombe Grand Councilor Regional Monitor MasterKey # _____

First Name: _____ Family Name: _____

Street Address: _____ City: _____ State/Province: _____

Zip/Postal Code: _____ Country: _____ Telephone: _____

Email: _____ Language: _____

If possible, I prefer translation into:

English French German Portuguese Spanish

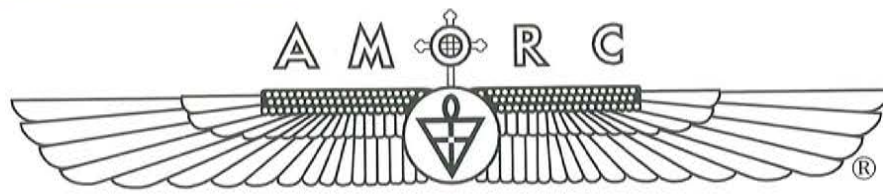
Registration Fee: \$150 (US\$ ONLY) PAYMENT BY CREDIT CARD ONLY.

Deposit \$50 (US\$) Full Amount \$150 (US\$) American Express Visa MasterCard

Card Number: _____ Exp. Date: Mo. ____ Yr. ____ Signature: _____

Send to: **AMORC WORLD PEACE CONFERENCE**, 1342 Naglee Ave, San Jose, CA, 95191 USA

E-mail: 2004worldpeaceconference@amorcmail.org



Directors of the Supreme Grand Lodge of AMORC

December 31, 2001

- Christian Bernard, F.R.C.**, *President & Imperator, Supreme Grand Lodge of AMORC.*
- Charles Vega Parucker, F.R.C.**, *Vice President, Supreme Grand Lodge of AMORC; Grand Master, Grand Lodge of the Portuguese Language Jurisdiction, AMORC.*
- Burnam Schaa, F.R.C.**, *Secretary, Supreme Grand Lodge of AMORC.*
- Irving Söderlund, F.R.C.**, *Treasurer, Supreme Grand Lodge of AMORC.*
- Peter Bindon, F.R.C.**, *Grand Master, English Language Jurisdiction for Australia, Asia, and New Zealand, AMORC.*
- Irène Beusekamp-Fabert, S.R.C.**, *Grand Master, Grand Lodge of the Dutch Language Jurisdiction, AMORC.*
- Julie Scott, S.R.C.**, *Grand Master, Grand Lodge of the English Language Jurisdiction for the Americas, AMORC.*
- Sven Johansson, F.R.C.**, *Grand Master, Grand Lodge of the English Language Jurisdiction for Europe and Africa, AMORC.*
- Serge Toussaint, F.R.C.**, *Grand Master, Grand Lodge of the French Language Jurisdiction, AMORC.*
- Maximilian Neff, F.R.C.**, *Grand Master, Grand Lodge of the German Language Jurisdiction, AMORC.*
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- José Luis Aguilar Moreno, F.R.C.**, *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for the Americas, AMORC.*
- Irene Regidor, S.R.C.**, *Grand Master, Grand Lodge of the Spanish Language Jurisdiction for Europe, Africa, and Australasia, AMORC.*
- Michal Eben, F.R.C.**, *Grand Master, Grand Lodge of the Czech and Slovakian Languages Jurisdiction, AMORC.*

PLEASE NOTE: The Worldwide Directory of the Rosicrucian Order, AMORC, includes more than 1200 AMORC affiliated bodies located in countries throughout the world. In recent years the Rosicrucian Order has expanded into a number of nations previously devoid of Rosicrucian members and organization—particularly in Eastern European nations. Although Rosicrucian affiliated bodies do not exist in every country in the world, there are Rosicrucian sanctum members residing in virtually all nations. — *Editor*

WORLDWIDE DIRECTORY of the Rosicrucian Order, AMORC

and
Traditional Martinist Order
as of November 1, 2001

Any member of AMORC in good standing, having planned a visit to a specific affiliated body in this directory, may write for information about contacting an officer of the body. Inquiries should be addressed to the appropriate Grand Lodge, whose address appears immediately below, and must be accompanied by a self-addressed stamped envelope or equivalent international postal coupons. Initiations are performed at affiliated bodies identified with this symbol (*). Cities with Traditional Martinist Order Heptads are indicated by this symbol (M).

Grand Lodge of the Czech and Slovakian Language Jurisdiction, K Dubci 260, 190 16 Praha 9 - Kolodeje, Czech Republic. Affiliated bodies of this Grand Lodge are indicated by this symbol (14).

Grand Lodge of the Dutch Language Jurisdiction, De Rozekruisers Orde, AMORC, Grootloge der Nederlands Sprekende Gebieden, Groothertoginnelaan 36, 2517 EH The Hague, Netherlands. Affiliated bodies of this Grand Lodge are indicated by this symbol (9).

Grand Lodge of the English Language Jurisdiction for the Americas, AMORC, 1342 Naglee Avenue, San Jose, CA 95191, U.S.A. Affiliated bodies of this Grand Lodge are indicated by this symbol (2).

Grand Lodge of the English Language Jurisdiction for Australia, Asia, and New Zealand, P.O. Box 1087, Burwood North, NSW 2134, Australia. Affiliated bodies of this Grand Lodge are indicated by this symbol (13).

Grand Lodge of the English Language Jurisdiction for Europe and Africa, Greenwood Gate, Blackhill, Crowborough, East Sussex TN6 1XE, England. Affiliated bodies of this Grand Lodge are indicated by this symbol (3).

Grand Lodge of the French Language Jurisdiction, Ordre de la Rose-Croix, AMORC, Grand Loge des pays francophones, Château d'Omonville, 27110 Le Tremblay, France. Affiliated bodies of this Grand Lodge are indicated by this symbol (4).

Grand Lodge of the German Language Jurisdiction, Der Orden vom Rosenkreuz, AMORC Großloge für Deutschsprechende Länder, Stolzenbergstraße 15, D 76527 Baden-Baden, Germany. Affiliated bodies of this Grand Lodge are indicated by this symbol (5).

Grand Lodge of the Greek Language Jurisdiction, 41 Drossopoulou St., 112 57 Athens, Greece. Affiliated bodies of this Grand Lodge are indicated by this symbol (6).

Grand Lodge of the Italian Language Jurisdiction, Ordine della Rosacroce, AMORC, Grande Loggia per tutti paesi di lingua italiana, Casella Postale 13258, 20130 - Milano, Italy. Affiliated bodies of this Grand Lodge are indicated by this symbol (7).

Grand Lodge of the Japanese Language Jurisdiction, 49-16, Wakamiya 2-Chome, Nakano-Ku, Tokyo 165, Japan. Affiliated bodies of this Grand Lodge are indicated by this symbol (8).

Grand Lodge of the Nordic Languages Jurisdiction, Rosenkors-Orden, AMORC, Gathes Väg, S-439 36 Onsala, Sweden. Affiliated bodies of this Grand Lodge are indicated by this symbol (10).

Grand Lodge of the Portuguese Language Jurisdiction, Ordem Rosacruz, AMORC, Grande Loja do Brasil, Caixa Postal 307, 80001-970 Curitiba, PR, Brazil. Affiliated bodies of this Grand Lodge are indicated by this symbol (1).

Grand Lodge of the Spanish Language Jurisdiction, Gran Logia AMORC de Habla Hispana para Las Américas, Torre Andrade, Roma No. 912, Esq. Con Calzada Tepeyec, Local F-6, C.P. 37370 León, Guanajuato, México. Affiliated bodies of this Grand Lodge are indicated by this symbol (11).

Grand Lodge of the Spanish Language Jurisdiction, Gran Logia AMORC de Habla Hispana para Europa, Africa y Australasia, Caunedo 32, 28037 Madrid, Spain. Affiliated bodies of this Grand Lodge are indicated by this symbol (12).

ANGOLA (1)

Luanda: *Luz de Luanda Lodge

ARGENTINA (11)

Buenos Aires: (M) *Buenos Aires Lodge

Comodoro Rivadavia: Comodoro Rivadavia Pronaos

Córdoba: (M) *Córdoba Lodge
Lomas de Zamora: Cruz del Sur Pronaos

Mendoza: (M) *Mendoza Lodge
Neuquén: *Neuquén Lodge
Puerto Madryn: Luz del Golfo Nuevo Pronaos; Puerto Madryn Pronaos

Rosario: Rosario Chapter
Salta: *Luz de Salta Lodge

San Juan: San Juan Chapter

Santa Fe: *Santa Fe Lodge

Santiago del Estero: Santiago del Estero Chapter

Tandil: Tandil Pronaos

Tucuman: Tucuman Pronaos

ARUBA (9)

San Nicolas: Aruba Chapter & Pronaos

AUSTRALIA (13)

Australian Capital Territory:

Canberra: Canberra Pronaos

New South Wales:

Newcastle: Newcastle Pronaos

Southern Highlands: Southern Highlands Atrium

Sydney: (M) *Sydney Lodge;

Nepean Valley Atrium; Western Sydney Atrium

Wollongong: Illawarra Atrium

Queensland:

Brisbane: (M) *Brisbane Lodge

Caloundra: Sunshine Coast Atrium

Cairns: Cairns Atrium

Gin Gin: Wide Bay Atrium

Gold Coast: Gold Coast Pronaos

Gympie: Gympie Pronaos

Toowoomba: Toowoomba Atrium

South Australia:

Adelaide: *Light Chapter

Mount Gambier: Mount

Gambier Atrium

Victoria:

Ballarat: Roy Eva Pronaos

Melbourne: (M) *Harmony Lodge;

Brimbank Atrium; West

Melbourne Atrium

Western Australia:

Perth: Perth Pronaos; Darling

Range Atrium

AUSTRIA (5)

Feldkirch: Feldkirch Pronaos

Klagenfurt: Klagenfurt Atrium

Salzburg: Salzburg Pronaos

Vienna: (M) *Wien Lodge

BARBADOS (2)

Bridgetown: Barbados Chapter

BELGIUM (4,9)

Antwerp: Oase Pronaos (9)
 Asse: Arcanum Pronaos (9)
 Brugge: Sarepta Pronaos (9)
 Brussels: (M) *Ralph M. Lewis Lodge (4)
 Charleroi: Tolérance Pronaos (4)
 Gent: Alexa Middelaer Pronaos (9)
 Liège: Harmonie Pronaos (4)

BENIN (4)

Abomey: (M) *Néfertiti Lodge
 Abomey Calavi: Belénos Chapter
 Allada: Ralph Maxwell Lewis Pronaos
 Azové: Harmonia Pronaos
 Comé: (M) Helios Pronaos
 Cotonou: (M) *Ahiha Henri Lodge;
 *Cheops Lodge; Jeanne Guesdon Pronaos
 Dassa Zoumé: Lux Vitae Pronaos
 Djougou: Agni Pronaos
 Kandi: Fiat Lux Pronaos
 Lokossa: Chephren Pronaos
 Natitingou: Atacora Pronaos
 Ouidah: Copernic Pronaos
 Parakou: (M) *Spinoza Lodge
 Pobé: Ptolémé Pronaos
 Porto Novo: (M) *Pythagore Lodge
 Savalou: Akhenaton Pronaos

BOLIVIA (11)

Cochabamba: *Tunari Lodge
 La Paz: *La Paz Lodge
 Santa Cruz de la Sierra: Santa Cruz de la Sierra Chapter

BRAZIL (1)

Acre:
 Rio Branco: Rio Branco Pronaos

Alagoas:

Arapiraca: Arapiraca Chapter
 Maceió: *Maceió Lodge

Amapá:

Macapá: Macapá Pronaos

Amazonas:

Manaus: *Manaus Lodge

Bahia:

Alagoinhas: Alagoinhas Chapter
 Feira de Santana: *Feira de Santana Lodge
 Ilhéus: Ilhéus Pronaos
 Itabuna: *Itabuna Lodge
 Nazaré: Nazaré Pronaos
 Salvador: (M) *Mares Lodge;
 *Salvador Lodge
 Santo Antonio de Jesus: Santo Antonio de Jesus Pronaos
 Vitória da Conquista: Vitória da Conquista Chapter

Ceará:

Fortaleza: (M) *Fortaleza Lodge;
 Marajaig Chapter
 Juazeiro do Norte: Juazeiro do Norte Pronaos

Distrito Federal:

Brasília: (M) *Brasília Lodge
 Taguatinga: Alvorada do Planalto Pronaos

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Espírito Santo:

Cariacica: Cariacica Chapter
 Colatina: Colatina Pronaos
 Linhares: Linhares Chapter
 São Mateus: São Mateus Chapter
 Vila Velha: Vila Velha Chapter
 Vitória: *Vitória Lodge

Goiás:

Anápolis: Anápolis Pronaos
 Cidade Ocidental: Ocidental Pronaos
 Goiânia: (M) *Goiânia Lodge
 Itumbiara: Itumbiara Pronaos
 Pires do Rio: Pires do Rio Pronaos

Maranhão:

São Luís: São Luís Chapter

Mato Grosso:

Barra do Garças: Barra do Garças Pronaos
 Cuiabá: (M) *Cuiabá Lodge
 Rondonópolis: Rondonópolis Pronaos
 Sinop: Celeste Pronaos
 Sorriso: Sorriso Pronaos

Mato Grosso do Sul:

Aquidauana: Aquidauana Pronaos
 Bonito: Bonito Pronaos
 Campo Grande: *Campo Grande Lodge
 Corumbá: Corumbá Pronaos
 Dourados: Dourados Chapter
 Jardim: Jardim Pronaos
 Nova Andradina: Nova Andradina Pronaos
 Ponta Porã: Ponta Porã Pronaos
 Três Lagoas: Três Lagoas Pronaos

Minas Gerais:

Araguari: Araguari Pronaos
 Barbacena: Barbacena Pronaos
 Belo Horizonte: (M) *Belo Horizonte Lodge;
 *Vila Rica Lodge
 Buritizeiro: Pirapora Pronaos
 Campo Belo: Campo Belo Pronaos
 Contagem: Contagem Pronaos
 Divinópolis: Divinópolis Chapter
 Governador Valadares:
 Governador Valadares Chapter
 Ituiutaba: Ituiutaba Pronaos
 João Monlevade: Monlevade Pronaos
 Juiz de Fora: (M) *Juiz de Fora Lodge
 Montes Claros: Montes Claros Pronaos
 Muriaé: Muriaé Pronaos
 Poços de Caldas: Poços de Caldas Pronaos
 São Joao del Rei: São Joao del Rei Pronaos
 Sete Lagoas: Sete Lagoas Pronaos
 Uberaba: Uberaba Pronaos
 Uberlândia: Uberlândia Chapter
 Vale do Aço: Vale do Aço Chapter
 Varginha: Varginha Pronaos

Pará:

Ananindeua: Ananindeua Pronaos
 Belém: *Belém Lodge
 Marabá: Marabá Chapter

Paraíba:

Campina Grande: Campina Grande Pronaos
 João Pessoa: (M) *João Pessoa Lodge

Paraná:

Apucarana: Apucarana Pronaos
 Campo Mourão: Campo Mourão Pronaos
 Cascavel: Cascavel Pronaos
 Cornélio Procópio: Cornélio Procópio Pronaos
 Curitiba: (M) *Água Verde Lodge;
 *Curitiba Lodge
 Fóz do Iguaçu: (M) *Fóz do Iguaçu Lodge
 Guarapuava: Guarapuava Pronaos
 Londrina: (M) *Londrina Lodge
 Maringá: Maringá Chapter
 Paranaguá: Paranaguá Pronaos
 Ponta Grossa: Ponta Grossa Chapter
 São José dos Pinhais: São José dos Pinhais Pronaos
 Umuarama: Umuarama Pronaos
 União da Vitória: União da Vitória Pronaos

Pernambuco:

Arcoverde: Arcoverde Pronaos
 Caruarú: Caruarú Pronaos
 Paulista: Paulista Chapter
 Petrolina: Petrolina Chapter
 Recife: (M) *Recife Lodge; Boa Viagem Chapter

Piauí:

Teresina: Teresina Chapter

Rio de Janeiro:

Angra dos Reis: Angra dos Reis Pronaos
 Barra do Pirai: Barra do Pirai Pronaos
 Barra Mansa: Barra Mansa Chapter
 Cabo Frio: (M) Cabo Frio Chapter
 Campos: Campos Chapter
 Duque de Caxias: *Duque de Caxias Lodge
 Itaboraí: Itaboraí Pronaos
 Itaguaí: Itaguaí Pronaos
 Macaé: Macaé Chapter
 Maricá: Maricá Pronaos
 Nilópolis: (M) *Nilópolis Lodge
 Niterói: (M) *Niterói Lodge
 Nova Friburgo: Nova Friburgo Chapter
 Nova Iguaçu: *Nova Iguaçu Lodge
 Petrópolis: *Petrópolis Lodge
 Piabetá: Piabetá Pronaos
 Resende: Resende Chapter
 Rio Bonito: Rio Bonito Chapter
 Rio de Janeiro: (M) *Bangu Lodge;
 *Campo Grande Lodge;
 *Gávea Lodge; *Guanabara Lodge;
 *Ilha do Governador Lodge;
 *Jacarepaguá Lodge;
 *Leopoldinense Lodge;
 *Madureira Lodge; *Méier Lodge;
 *Rio de Janeiro Lodge; Barra de Tijuca Chapter; Santa Cruz Pronaos

São Gonçalo: (M) *São Gonçalo Lodge

São João de Meriti: São João de Meriti Chapter
 Teresópolis: Teresópolis Chapter
 Valença: Valença Chapter
 Volta Redonda: *Volta Redonda Lodge

Rio Grande do Norte:

Mossoró: Mossoró Pronaos
 Natal: Natal Chapter

Rio Grande do Sul:

Bagé: Bagé Pronaos
 Bento Gonçalves: Bento Gonçalves Pronaos
 Cachoeira do Sul: Cachoeira do Sul Pronaos
 Canoas: Canoas Pronaos
 Caxias do Sul: Caxias do Sul Chapter
 Cruz Alta: Cruz Alta Pronaos
 Erechim: Erechim Pronaos
 Esteio: Esteio Pronaos
 Ijuí: Ijuí Pronaos
 Lagoa Vermelha: Lagoa Vermelha Pronaos
 Novo Hamburgo: Novo Hamburgo Pronaos
 Passo Fundo: *Passo Fundo Lodge
 Pelotas: Pelotas Chapter
 Porto Alegre: (M) *Porto Alegre Lodge
 Rio Grande: Rio Grande Pronaos
 Santa Cruz: Santa Cruz Pronaos
 Santa Maria: Santa Maria Chapter
 Santana do Livramento: Santana do Livramento Pronaos
 Santa Rosa: Santa Rosa Pronaos
 Santiago: Santiago Pronaos
 Santo Angelo: Santo Angelo Chapter
 São Borja: São Borja Pronaos
 São Leopoldo: São Leopoldo Pronaos
 Taquara: Taquara Pronaos
 Uruguaiana: Uruguaiana Pronaos
 Vimão: Vimão Pronaos

Rondônia:

Cacoal: Cacoal Chapter
 Ji-Paraná: Ji-Paraná Pronaos
 Porto Velho: *Porto Velho Lodge

Roraima:

Boa Vista: Boa Vista Pronaos

Santa Catarina:

Balneário Camboriú: Camboriú Pronaos
 Blumenau: Blumenau Chapter
 Caçador: Caçador Pronaos
 Chapecó: Chapecó Pronaos
 Criciúma: Criciúma Pronaos
 Florianópolis: (M) *Florianópolis Lodge
 Itajaí: Itajaí Pronaos
 Jaraguá do Sul: Jaraguá do Sul Pronaos
 Joinville: Joinville Chapter
 Tubarão: Tubarão Pronaos
 Xanxerê: Xanxerê Pronaos

São Paulo:
Águas de Lindóia: Águas de Lindóia Pronaos
Americana: Americana Chapter
Araçatuba: Araçatuba Pronaos
Araraquara: Araraquara Pronaos
Assis: Assis Pronaos
Atibaia: Atibaia Pronaos
Avaré: Avaré Pronaos
Barretos: Barretos Pronaos
Baurú: (M) *Baurú Lodge
Botucatu: Botucatu Pronaos
Bragança Paulista: Bragança Paulista Pronaos
Campinas: (M) *Campinas Lodge
Casa Branca: Casa Branca Pronaos
Catanduva: Catanduva Pronaos
Cesário Lange: Sete Cidades Pronaos
Cosmópolis: Cosmópolis Pronaos
Fernandópolis: Fernandópolis Pronaos
Franca: Franca Chapter
Guará: Guará Chapter
Guaratinguetá: Guaratinguetá Pronaos
Guarujá: Guarujá Pronaos
Guarulhos: (M) *Guarulhos Lodge
Igarapava: Igarapava Pronaos
Itapetininga: Itapetininga Pronaos
Jacareí: *Jacareí Lodge
Jundiá: Jundiá Chapter
Lorena: Lorena Pronaos
Marília: Marília Chapter
Mogi das Cruzes: Mogi das Cruzes Chapter
Osasco: Osasco Chapter
Ourinhos: Ourinhos Pronaos
Piracicaba: Piracicaba Chapter
Pirassununga: Pirassununga Pronaos
Praia Grande: Praia Grande Pronaos
Presidente Prudente: (M) *Presidente Prudente Lodge
Presidente Venceslau: Presidente Venceslau Chapter
Registro: Vale dos Reis Pronaos
Ribeirão Preto: (M) *Ribeirão Preto Lodge
Rio Claro: Rio Claro Pronaos
Salto: Salto Pronaos
Santa Rita do Passa Quatro: Santa Rita do Passa Quatro Pronaos
Santo André: *Santo André Lodge
Santos: (M) *Santos Lodge
São Bernardo do Campo: *São Bernardo do Campo Lodge
São Caetano do Sul: *ABC Lodge
São Carlos: (M) São Carlos Chapter
São Joaquim da Barra: São Joaquim da Barra Pronaos
São José do Rio Preto: *São José do Rio Preto Lodge
São José dos Campos: São José dos Campos Chapter
São Paulo: (M) *Lapa Lodge; *Santana Lodge; *São Paulo Lodge; *Tatuapé Lodge; Santo Amaro Chapter; São Miguel Paulista Chapter; Tucuruvi Chapter
São Vicente: *São Vicente Lodge
Sorocaba: *Sorocaba Lodge
Suzano: Suzano Chapter
Taubaté: (M) Taubaté Chapter
Tupã: Tupã Pronaos

Sergipe:
Aracajú: Aracajú Chapter

Tocantins:
Gurupi: Gurupi Pronaos
Palmas: Palmas Pronaos

BURKINA FASO (4)
Banfora: Lumière Pronaos
Bobo Dioulasso: *Harmonie Lodge
Koudougou: Pythagores Pronaos
Ouagadougou: (M) *Akhenaton Lodge

CAMEROON (4)
Bafoussam: (M) Philadelphia Chapter
Bertoua: Lumière de l'Est Pronaos
Douala: (M) *Kut Hu Mi Lodge; *Moria El Lodge; Wouri Pronaos
Ebolowa: Reflexion Pronaos
Edéa: *Salomon Lodge
Eséka: Mont Carmel Pronaos
Garoua: *Rama Lodge
Kribi: Océan de Lumière Chapter
Kumba: Kumba Pronaos
Limbé: Fako Pronaos; Sator Pronaos
Maroua: Kaliao Pronaos
Mbalmayo: Le Nyong Pronaos
Ngaoundéré: Mont Sinai Pronaos
Nkongsamba: Esoa Pronaos
Yaoundé: (M) *Aristote Lodge

CANADA (2, 4)
Alberta:
Calgary: Calgary Pronaos
Edmonton: *Fort Edmonton Lodge

British Columbia:
Kelowna: Okanagan Atrium Group
Vancouver: *Vancouver Lodge
Victoria: Victoria Pronaos

Newfoundland:
St. John's: Atlantic Rose Pronaos

Nova Scotia:
Halifax: Halifax Pronaos

Ontario:
Hamilton: Hamilton Pronaos
London: Cosmos Chapter
Mississauga: Mississauga Pronaos
Ottawa: Trillium Chapter
Toronto: (M) *Toronto Lodge

Québec:
Hull: Rose de l'Est Pronaos (4)
Levis: Nouvelle Harmonie Pronaos (4)
Longueuil: (M) *Poséidon Lodge (4)
Montreal: (M) *Atlas Lodge (4); Mount Royal/Nicholas Roerich Chapter (2)
Québec: (M) *Pyramide Lodge; Renaissance Pronaos (4)
Rimouski: (M) *Grand Soleil Lodge (4)
St.-Jérôme: Harmonie Pronaos (4)
Sherbrooke: (M) *Lumière de l'Est Lodge (4)
Valleyfield: Soleil Levant Pronaos (4)

Saskatchewan:
Saskatoon: Saskatoon Pronaos

CENTRAL AFRICAN REPUBLIC (4)
Bangui: *Maitre Eckhart Lodge

CHAD (4)
N'Djamena: (M) Ralph Maxwell Lewis Pronaos

CHILE (11)
Chillán: Atón Pronaos
Concepción: Concepción Pronaos
Curicó: Curicó Pronaos
Punta Arenas: *Punta Arenas Lodge
Quillota: Perfecti Pronaos
Santiago: (M) *Tell-El-Amarna Lodge
Talca: Talca Pronaos
Temuco: Luz de Temuco Chapter
Viña del Mar: *Akhetaton Lodge

CHINA (13)
Hong Kong: Hong Kong Pronaos

COLOMBIA (11)
Barranquilla: (M) *Barranquilla Lodge
Bogotá: (M) *Nuevo Mundo Lodge
Bucaramanga: Luz de Bucaramanga Pronaos
Cali: Menfis Chapter
Cartagena: Cartagena Pronaos
Envigado: Primavera Pronaos
Manizales: Manizales Pronaos
Montelíbano: Berta Mizrahi Pronaos
Pereira: Pereira Pronaos
Santa Marta: Santa Marta Pronaos

CONGO, Democratic Republic (4)

Bandundu: Nsemo Pronaos
Boma: Plotin Pronaos
Bukavu: (M) *Mapendo Lodge
Bunia: Maendeleo Pronaos
Buta: Archimède Pronaos
Butembo: Sekmet Pronaos
Goma: *Bes Lodge
Isiro: Lumière Pronaos
Kananga: Butoke Chapter
Kenge: Philon d'Alexandrie Pronaos
Kinshasa: Matumaini Pronaos
Kinshasa: (M) *H. Spencer Lewis Lodge; *Ti Lodge
Kisangani: *Honoré de Balzac Lodge
Kolwezi: (M) Tef Nout Pronaos
Lemba: *Uranus Lodge
Lubumbashi: (M) *San Jose Lodge
Matadi: Henri Kunrath Pronaos
Mbuji Mayi: (M) Diba Pronaos
Muanda: Horus Pronaos
Mwene-Ditu: Pax Pronaos
N'djili: Louxor Chapter
Tshikapa: Kut Hu Mi Pronaos
Uvira: Nyota Pronaos

CONGO, Republic (4)
Brazzaville: (M) *Ascension Lodge; *Tanu Manasi Lodge; *Tolérance Lodge
Dolisie: Jeanne Guesdon Pronaos
Mossendjo: Réintégration Pronaos
Ouessou: Surya Pronaos
Owando: Sérénité Pronaos

Pointe Noire: (M) *La Lumière du Congo Lodge; *Paul Taty Lodge
Sibiti: Jupiter Pronaos

COSTA RICA (11)
San José: San José Chapter

COTE D'IVOIRE (4)
Abengourou: Harvey Spencer Lewis Chapter
Abidjan: (M) *Jeanne Guesdon Lodge; *Kephren Lodge; *Thoutmosis III Lodge
Aboio Garé: (M) *Sénèque Lodge
Aboisso: Amour Pronaos
Adzopé: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Pronaos
Akoupé: Aube d'Or Pronaos
Anyama: Hator Pronaos
Béoumi: Isaac Newton Chapter
Bocanda: Horus Pronaos
Bondoukou: Démocrite Pronaos
Bongouanou: Mykerinos Pronaos
Borotou-Koro: Cohésion Pronaos
Bouafflé: Paracelse Chapter
Bouaké: *Ralph Maxwell Lewis Lodge
Boundiali: Flambeau de la Bagoé Pronaos
Buyo: Terre d'Eburnie Pronaos
Cocody: Kut Hu Mi Pronaos
Dabou: Moria El Pronaos
Daloa: *Hieronymus Lodge
Danane: Espoir Pronaos
Daoukro: Lux Rosae-Crucis Pronaos
Dimbokro: Cecil A. Poole Pronaos
Divo: *Socrate Lodge
Duékoué: Ra Pronaos
Ferkéssédougou: Etoile du Nord Pronaos
Ferké-II: Michael Maier Pronaos
Gagnoa: (M) *Aton Lodge
Grand Bassam: Adon Ai Pronaos
Guiglo: Lumière de l'Ouest Pronaos
Issia: Celeste Noyrey Pronaos
Katiola: Plotin Chapter
Korhogo: (M) *Yves Nadaud Lodge
Lakota: Ta Meri Pronaos
Man: (M) *Harmonie Lodge
M'bahiakro: Héraclite Pronaos
Odienné: René Descartes Chapter
Oumé: Le Verseau Pronaos
San Pédro: *Felicité Lodge
Sassandra: Atlantis Pronaos
Séguéla: Anaximandre Pronaos
Soubré: Eau Vive Pronaos
Tabou: Khepy Pronaos
Tanda: Abron-Fie Pronaos
Tiassalé: Vie Pronaos
Touba: Hermès Pronaos
Toulepleu: Hera Pronaos
Toumodi: Roger Bacon Pronaos
Yamoussokro: (M) *Edith Lynn Lodge
Yopougon: *Empédocle Lodge; *Mont Pico Lodge

CUBA (11)
Camagüey: *Camagüey Lodge
Havana: *Lago Moeris Lodge
Santa Clara: Santa Clara Chapter

CZECH REPUBLIC (14)

Brno: Brno Atrium
 Ceske Budejovice: Ceske Budejovice Atrium
 Horice v Podkrkonosi: Horice v Podkrkonosi Atrium
 Jablonné v Podjestedí: Manueto Brtník Pronaos
 Jihlava: Jihlava Atrium
 Litomerice: Litomerice Atrium
 Litomysl: Litomysl Atrium
 Olomouc: Olomouc Atrium
 Opava: Opava Atrium
 Ostrava: Moravian Silesian Pronaos
 Praha: Comenius Pronaos
 Prerov: Prerov Atrium
 Vsetín: Vsetín Atrium

DENMARK (10)

Aalborg: Aalborg Pronaos
 Copenhagen: H. Spencer Lewis Pronaos

DOMINICAN REPUBLIC (11)

Santiago: Luz del Cibao Pronaos
 Santo Domingo: (M) *Santo Domingo Lodge

ECUADOR (11)

Guayaquil: Guayaquil Chapter
 Quito: *AMORC de Ecuador Lodge

EL SALVADOR (11)

San Miguel: San Miguel Chapter
 San Salvador: (M) *San Salvador Lodge
 Santa Ana: Santa Ana Pronaos
 Sonsonate: Sonsonate Pronaos

FINLAND (10)

Helsinki: Finlandia Pronaos
 Tampere: Tampere Atrium

FRANCE (4)

Agen: (M) Jollivet Castelot Chapter
 Aix-en-Provence: (M) Rose du Sud Chapter
 Albi: Edith Lynn Pronaos
 Angers: (M) *Alden Lodge
 Angoulême: Isis Pronaos
 Annecy: Amatu Chapter
 Arpajon: (M) Mahatma Gandhi Chapter; Jules Verne Pronaos
 Aurillac: Gerbert Pronaos
 Avignon: Plutarque Pronaos
 Bastia: Etoile du Sud Pronaos
 Bayonne: (M) Amaya Chapter
 Belfort: Erik Satie Chapter
 Besançon: Akhenaton Pronaos
 Bessancourt: Lumière d'Occident Chapter
 Beziers: (M) Apollonius de Tyane Chapter
 Bordeaux: (M) *Léonard de Vinci Lodge
 Bourgoin: Iris Pronaos
 Bry-sur-Marne: (M) *Ankh Lodge
 Caen: (M) Sérénité Chapter
 Cannes: Phoenix Pronaos
 Carcassonne: Imhotep Chapter
 Chalons-sur-Saône: Le Verseau Pronaos
 Chambéry: (M) Thot Hermes Chapter

Château Arnoux: Hermontis

Pronaos
 Chevrières: Lumen Chapter
 Clermont-Ferrand: *Gergovia Lodge
 Colmar: Fidélité Pronaos
 Dijon: (M) *Bernard de Clairvaux Chapter
 Dunkerque: Septentrion Pronaos
 Epinal: Connaissance Pronaos
 Fougère: Rose Vendée Pronaos
 Gagny: Marie Le Roux Pronaos
 Grenoble: (M) *Louis Claude de St.-Martin Lodge
 Istres: Sophia Pronaos
 Le Mans: (M) Jacob Boehme Chapter
 Le Neubourg: (M) *Zanoni Lodge
 Lille: (M) *Descartes Lodge
 Livron-sur-Drôme: (M) Cristal Pronaos
 Lyon: (M) Maat Lodge
 Marseille: (M) *Haroeris Lodge
 Maurepas: Gustave Meyrink Pronaos
 Metz: (M) *Frees Lodge
 Montauban: Shambala Pronaos
 Montélimar: (M) Hugues de Payns Pronaos
 Montpellier: (M) *Moria-El Lodge
 Mulhouse: (M) Robert Bangert Chapter
 Nanterre: *Aton Lodge
 Nantes: (M) *Jacques de Molay Lodge
 Nice: (M) *Héraclès Lodge
 Nîmes: *Claude Debussy Chapter
 Orléans: (M) *Orphée Lodge
 Paris: (M) *Giordano Bruno Lodge; *Jeanne Guesdon Lodge; Cagliostro Pronaos
 Pau: Khephren Pronaos
 Périgueux: Zoroastre Pronaos
 Perpignan: Sol Invictus Pronaos
 Quimper: Galaad Pronaos
 Reims: (M) Rosae Crucis Chapter
 Rennes: Graal Pronaos
 Rouen: Renaissance Pronaos
 Saint-Etienne: Flamme Pronaos
 Saint-Pourcain-sur-Sioule: Ta Noutri Pronaos
 Saint-Quentin: Lumière Pronaos
 Sainte-Maxime: Antoine de St. Exupéry Pronaos
 Strasbourg: Galilée Chapter
 Tarbes: (M) Pays de Bigorre Chapter
 Thaire d'Aunis: Osiris Chapter
 Toulon: (M) Hermès Chapter
 Toulouse: (M) *Altaluz Lodge
 Tours: Blaise Pascal Pronaos
 Troyes: Aurore Pronaos
 Vannes: Vérité Pronaos
 Versailles: (M) *Georges Morel Lodge

FRENCH GUIANA (4)

Cayenne: (M) *Pythagore Lodge

GABON (4)

Franceville: Akhenaton Pronaos
 Libreville: (M) *Kut-Hu-Mi Lodge
 Port Gentil: Amenhotep IV Chapter

GERMANY(5)

Aachen: Aachen Atrium
 Augsburg: Augsburg Pronaos
 Baden-Baden: (M) *Baden-Baden Lodge
 Berlin: Berlin Chapter
 Bielefeld: Bielefeld Chapter
 Bonn: Bonn Pronaos
 Braunschweig: Braunschweig Atrium
 Bremen: Bremen Pronaos
 Dortmund: (M) *Dortmund Lodge
 Duisburg: Duisburg Pronaos
 Düsseldorf: *Düsseldorf Lodge
 Ehlscheid: Ehlscheid Atrium
 Essen: Essen Pronaos
 Frankfurt: *Frankfurt Lodge
 Freiburg: Freiburg Pronaos
 Friedrichshafen: Friedrichshafen Pronaos
 Göttingen: Göttingen Atrium
 Hamburg: *Hamburg Lodge
 Hannover: Hannover Pronaos
 Heidelberg: Heidelberg Pronaos
 Heilbronn: Heilbronn Atrium
 Kamp-Lintfort: Kamp-Lintfort Atrium
 Karlsruhe: Karlsruhe Pronaos
 Kassel: Kassel Atrium
 Kiel: Kiel Pronaos
 Koblenz: Koblenz Atrium
 Köln: Köln Pronaos
 Kulmbach: Kulmbach Atrium
 Leipzig: Leipzig Atrium
 Lübeck: Lübeck Pronaos
 Munich: *München Lodge
 Nürnberg/Fürth: Nürnberg/Fürth Pronaos
 Regensburg: Regensburg Pronaos
 Rostock: Rostock Atrium
 Saarbrücken: Saarbrücken Pronaos
 Stuttgart: *Stuttgart Lodge
 Ulm/Neu Ulm: Ulm/New Ulm Pronaos
 Wiesbaden: Wiesbaden Pronaos
 Würzburg: Würzburg Pronaos
 Wuppertal: Wuppertal Atrium

GHANA (3)

Accra: *Accra Lodge
 Agona-Swedru: Moeris Pronaos
 Akim Oda: Akim Oda Pronaos
 Akuse: Akuse Pronaos
 Anloga: Anloga Atrium Group
 Bolgatanga: Bolgatanga Pronaos
 Cape Coast: Cape Coast Pronaos
 Ho: Volta Pronaos
 Koforidua: Koforidua Pronaos
 Kumasi: *Rosa Mundi Lodge
 Sunyani: Sunyani Pronaos
 Takoradi: Takoradi Pronaos
 Tamale: Tamale Pronaos
 Tarkwa: Tarkwa Atrium Group
 Tema: Tema Chapter

GREECE (6)

Athens: (M)*Parthenon Lodge
 Komotini: (M) Axieros Pronaos
 Rhodes: Rhodes Pronaos
 Thessaloniki: Estia Pronaos

GUADELOUPE (4)

Basse-Terre: *Soleil Lodge

GUATEMALA (11)

Guatemala: (M) *Zama Lodge
 Izabel: Luz Divina Pronaos

GUINEA (4)

Conakry: Memphis Pronaos

HAITI (4)

Cap-Haitien: Jeanne Guesdon Pronaos
 Gonaives: Akhenaton Pronaos
 Les Cayes: Des Incas Pronaos
 Port-au-Prince: (M) *Phoenix Lodge
 Saint-Marc: Saint-Marc Pronaos

HONDURAS (11)

La Ceiba: Sonaguera Pronaos
 Puerto Cortés: Puerto Cortés Pronaos
 San Pedro Sula: *San Pedro Sula Lodge
 Tegucigalpa: Francisco Morazán Chapter

INDIA (13)

Chennai: Chennai Pronaos
 Kolkata: Kolkata Pronaos
 Mumbai: Mumbai Pronaos

IRELAND (3)

Dublin: Dublin Pronaos

ITALY (7)

Bari: Ankh Pronaos
 Grosseto: Dante Alighieri Pronaos
 Milan: (M) *Gladys Lewis Lodge & Pronaos
 Modena: Francesco Bacone Pronaos
 Reggio di Calabria: T. Campanella Pronaos
 Rome: Giordano Bruno Pronaos
 Siracusa: Akhenaton Pronaos
 Turin: Armonia Pronaos
 Trieste: Ermete Pronaos
 Verona: (M) *Maat Lodge & Pronaos
 Vicenza: Socrate Pronaos

JAMAICA (2)

Kingston: (M) *St. Christopher Lodge

JAPAN (8)

Fukuoka: Sphinx Pronaos
 Nagoya: Tel el-Amarna Chapter
 Osaka: Ankh Chapter
 Sapporo: Hermes Chapter
 Sendai: Cosmos Pronaos
 Shizuoka: Nefertiti Pronaos
 Tokyo: *Validar Lodge; Eastern Pyramid Pronaos

KENYA (3)

Nairobi: Nairobi Atrium Group

LEBANON (4)

Beirut: De l'Unité Pronaos

MADAGASCAR (4)

Antananarivo: Lémurie Mystique Pronaos

MALAYSIA (13)

Kuala Lumpur: Kuala Lumpur Pronaos

MALI (4)

Bamako: Harmonie Chapter

MARTINIQUE (4)

Fort-de-France: (M) *Paix Profound Lodge

Trinité: (M) *Fraternité Lodge

MAURITIUS (4)

Rose Hill: *Luz Lodge

MEXICO (11)Acapulco: Acapulco Chapter
Aguascalientes: Aguascalientes Pronaos

Cárdenas: Cárdenas Pronaos

Celaya: *Celaya Lodge

Chihuahua: Iluminación Pronaos

Ciudad Juárez: *Juárez Lodge

Ciudad Victoria: Victoria Pronaos

Coatzacoalcos: Coatzacoalcos Pronaos

Cuautla: Cuauhtlan Pronaos

Cuernavaca: (M) Xochicalco Chapter

Culiacán: *Culiacán Lodge

Durango: Durango Chapter

Ecatepec: Ehecatepetl Chapter

Ensenada: (M) *Alpha Omega Lodge

General Terán: General Terán Pronaos

Gómez Palacio: Gómez Palacio Pronaos

Guadalajara: *Guadalajara Lodge

Hermosillo: Hermosillo Pronaos

Irapuato: Irapuato Pronaos

León: (M) *Guanajuato Lodge

Libres: Libres Pronaos

Los Mochis: Los Mochis Pronaos

Matamoros: *Aristóteles Lodge

Mazatlán: Mazatlán Pronaos

Mexicali: Mexicali Chapter

México: (M) *Quetzalcoatl Lodge;

Teotihuacán Pronaos

Miguel Alemán: Lemuria Pronaos

Monclova: Monclova Pronaos

Monterrey: (M) *Monterrey Lodge

Morelia: (M) *Tzintzún Lodge

Nueva Rosita: Rosita Chapter

Nuevo Laredo: Nuevo Laredo Chapter

Perote: Perote Pronaos

Puebla: (M) Puebla Chapter

Queretaro: Queretaro Chapter

Reynosa: (M) *Reynosa Lodge

Saltillo: Saltillo Pronaos

San Felipe: San Felipe Pronaos

San Luis Potosí: *Evolución Lodge

Tampico: Tampico Chapter

Tijuana: (M) *Cosmos Lodge;

*Otay Tijuana Lodge

Toluca: Toluca Pronaos

Torreón: Torreón Pronaos

Tuxtla Gutiérrez: Mactumactza Pronaos

Uruapan: Cupatitzlo Pronaos

Veracruz: *Zoroastro Lodge

Villahermosa: Tabasco Chapter

Xalapa: Xalapa Pronaos

MONACO (4)

Monaco: Monoecis Pronaos

NETHERLANDS (9)

Amstelveen: Jan Coops Chapter & Pronaos

Amsterdam (Bijlmermeer): Ichnaton Pronaos

Arnhem: Chepera Pronaos

Assen: Cheops Pronaos

Eindhoven: Horus Chapter & Pronaos

Haarlem: Aton Pronaos

Harderwijk: Osiris Pronaos

Hengelo: Ankh Pronaos

Leeuwarden: It Ljocht Pronaos

Maastricht: Alden Pronaos

Middelburg: In Liefde Bloeiend Pronaos

Rotterdam: Spinoza Pronaos

The Hague: (M) *Isis Lodge & Pronaos

Utrecht: Atlantis Chapter & Pronaos

NETHERLANDS ANTILLES (9)

Philipsburg (St. Maarten): Ishtar Pronaos

Willemstad (Curaçao): (M) Curaçao Chapter & Pronaos

Nkwelle: Ezunaka Pronaos

Nnewi: Nnewi Chapter

Nsukka: El-Morya Chapter

Obudu: Obudu Pronaos

Ogoja: Amatu Chapter

Ohafia: Ohafia Pronaos

Okigwe: Solar Pronaos

Okrika: Okrika Pronaos

Omoba: Ngwa Chapter

Omoku: St. Germain Chapter

Onitsha: (M) *Paracelsus Lodge

Orlu: Orlu Chapter

Oron: Oron Pronaos

Osogbo: Osun Pronaos

Otta: Jubilee Pronaos

Owerri: (M) *Plato Lodge

Ozoro: Heliopolis Chapter

Patani: Patani Pronaos

Port Harcourt: (M) *Thales Lodge

Saba Yaba: Wisdom Chapter

Sagamu: Remo Pronaos

Ughelli: *Ughelli Lodge

Umuahia: (M) *Cagliostro Lodge

Umunede: Umunede Pronaos

Uyo: (M) *Aton Lodge

Warri: (M) *Kut-Hu-Mi Lodge

Yola: *Aristotle Lodge

PUERTO RICO (11)

Mayaguez: Font de la Jara Chapter

Ponce: *Ponce Lodge

San Juan: (M) *Luz de AMORC Lodge

Lausanne: (M) Akh-En-Aton Chapter (4)
Lugano: Leonardo da Vinci Lodge (7)
Sion: Gladys Lewis Pronaos (4)
St. Gallen: St. Gallen Atrium (5)
Winterthur: Winterthur Atrium (5)
Zürich: *Zürich Lodge(5)

TOGO (4)

Anécho: Hieronymus Pronaos
Atakpamé: *Vintz Adama Lodge
Dapaong: Luxor Pronaos
Hahotoé: El Moria Pronaos
Lama Kara: Le Verseau Chapter
Lomé: (M) *Francis Bacon Lodge
Nuatja: Lumière Pronaos
Palimé: Héraclite Pronaos
Sokodé: (M) *H. Spencer Lewis Lodge
Tsévié: Socrate Pronaos

TRINIDAD AND TOBAGO (2)

Port of Spain: *Kairi Lodge
Scarborough: Tobago Pronaos

UNITED KINGDOM (3)

England:
Bath: Christopher Wren Atrium Group
Bournemouth: Bournemouth Atrium Group
Burnley: Red Rose Atrium Group
Durham: Northern Lights Atrium Group
Hassocks: Raymond Andrea Pronaos
Leeds: Leeds Pronaos
Liverpool: Pythagoras Chapter
London: (M) *Francis Bacon Lodge; *London Chapter; Wanstead Springs Chapter; Robert Browning Pronaos; Michael Faraday Atrium Group; Wembley Atrium Group
Manchester: John Dalton Chapter
Milton Keynes: Zanoni Pronaos
Nottingham: Byron Chapter
Portsmouth: William Blake Atrium Group
Reading: Lucis Atrium Group
Sheffield: Paracelsus Atrium Group
Truro: Cornish Pronaos
Wolverhampton: Wolverhampton Atrium Group

Northern Ireland:

Belfast: Belfast Pronaos

Scotland:

Edinburgh: Edinburgh Atrium Group
Glasgow: Orion Atrium Group

Wales:

Newport: H. Spencer Lewis Atrium Group

UNITED STATES (2, 11)

Arizona:

Mesa: Valley of the Sun Pronaos

California:

Bell: (M) *Bell Lodge (11)
Capitola: Rose Pronaos
Fresno: Heart of California Pronaos
Long Beach: *Abdiel Lodge

Los Angeles: (M) *Hermes Lodge; *Los Angeles Lodge (11)
Oakland: Oakland Pronaos
Orinda: Golden Lotus Pronaos
Sacramento: *Robert Fludd Lodge
San Diego: *San Diego Lodge (11); San Diego Pronaos
San Francisco: *San Francisco Lodge (11); Golden Gate Pronaos
San Jose: (M) *Ralph M. Lewis Lodge; *San José Lodge (11)
San Luis Obispo: San Luis Obispo Pronaos
Santa Rosa: Santa Rosa Pronaos
Vallejo: Vallejo Chapter

Colorado:

Boulder: Columbine Pronaos
Colorado Springs: Pike's Peak Pronaos
Denver: (M) Rocky Mountain Chapter

Connecticut:

Hartford: Hartford Pronaos

District of Columbia:

Washington: *Atlantid Lodge; Washington Chapter (11)

Florida:

Hialeah: Hialeah Chapter (11)
Miami: (M) *Miami Lodge; *Mistes Lodge (11); Westchester Chapter (11)
Orlando: (M) Orlando Chapter
Palm Bay: Melbourne Pronaos
Pompano Beach: Fort Lauderdale Chapter
St. Petersburg: (M) *Aquarian Lodge
Tampa: Peace Pronaos

Georgia:

Avondale States: (M) *Atlanta Lodge

Hawaii:

Honolulu: Honolulu Pronaos

Illinois:

Chicago: (M) *Nefertiti Lodge; Chicago Chapter (11)

Indiana:

Hammond: Calumet Pronaos
Indianapolis: Indianapolis Pronaos

Louisiana:

Bossier City: Arklatex Pronaos
New Orleans: (M) New Orleans Chapter

Maine:

Alna: Eastern Dawn Pronaos

Maryland:

Silver Spring: Rosebud Pronaos
Towson: Chesapeake Pronaos

Massachusetts:

Allston: (M) *Johannes Kelpius Lodge

Michigan:

Detroit: (M) *Thebes Lodge
Flint: Moria El Pronaos

Minnesota:

Minneapolis: Essene Chapter

Missouri:

Kansas City: Sanctum Lux Atrium
Marshfield: Osiris Risen Atrium Group
St. Louis: (M) *St. Louis Lodge

Nebraska:

Lincoln: Prairie Light Atrium Group

Nevada:

Las Vegas: Las Vegas Pronaos
Sparks: Sierra Nevada Pronaos

New Jersey:

Elizabeth: Elizabeth Chapter (11)
Guttenberg: Christian Rosenkreuz Pronaos (11)
Jersey City: (M) H. Spencer Lewis Chapter
West New York: New Jersey Chapter (11)

Woodbridge: Marquis De Lafayette Pronaos

New York:

Bronx: Bronx Chapter (11)
Brooklyn: *Kings Rosy Cross Lodge; (M) *New York Lodge (11)
Buffalo: Rama Chapter
Mayville: Chautauqua Lake Pronaos
New York: (M) *New York City Lodge; Manhattan Chapter (11)
Ronkonkoma: Dove Pronaos
White Plains: Thomas Paine Chapter

North Carolina:

Chapel Hill: Triangle Rose Pronaos
Winston-Salem: Piedmont Rose Pronaos

Ohio:

Columbus: Helios Pronaos
Dayton: Elbert Hubbard Chapter
Solon: Osiris Atrium Group
Youngstown: Youngstown Chapter

Oregon:

Portland: Enneadic Star Pronaos

Pennsylvania:

Allentown: Allentown Pronaos
Philadelphia: (M) Benjamin Franklin Pronaos
Pittsburgh: Golden Triangle Atrium Group

Rhode Island:

Lincoln: Providence Pronaos

Tennessee:

Nashville: Zoroaster Pronaos
Sevierville: Knoxville Atrium Group

Texas:

Austin: Sa Ankh Pronaos
Bryan: Alpha Draconis Pronaos
Dallas: (M) *Triangle Lodge; Dallas Chapter (11)
El Paso: Mystic Light Pronaos
Fort Worth: Solering Chapter; Fort Worth Chapter (11)
Houston: (M) *Armonía Lodge (11); Maat Pronaos
McAllen: McAllen Pronaos (11)
San Antonio: Mystical Rose Chapter; Universo Chapter (11)

Utah:

Salt Lake City: Utah Wasatch Pronaos

Vermont:

Peachman: Twin States Pronaos

Virginia:

Roanoke: Living Light Pronaos

Washington:

Seattle: (M) *Michael Maier Lodge

Wisconsin:

Milwaukee: Karnak Chapter

URUGUAY (11)

Maldonado: Maldonado Pronaos
Montevideo: (M) *Titirel Lodge

VENEZUELA (11)

Acarigua: Luz de Portuguesa Pronaos
Bachaquero: La Rosa Mística Pronaos
Barcelona: Delta Pronaos
Barinas: Barinas Pronaos
Barquisimeto: (M) *Barquisimeto Lodge
Caracas: (M) *Alden Lodge; Miranda Chapter
Carora: Carora Pronaos
Cumaná: Luz de Oriente Chapter
El Tigre: El Tigre Pronaos
Los Teques: Los Teques Pronaos
Maracaibo: *Cenit Lodge
Maracay: *Lewis Lodge
Maturín: Maturín Pronaos
Puerto Cabello: Puerto Cabello
Punto Fijo: Punto Fijo Pronaos
San Cristóbal: Kut-Hu-Mi Chapter
San Felix: *Luz de Guayana Lodge
San Juan de Morros: San Juan Pronaos
Valencia: (M) *Validivar Lodge
Valera: Menes Chapter

ZIMBABWE (3)

Harare: Flame Lily Pronaos

Flights of Fancy

RECENTLY at the beach I was enjoying the sound of surf crashing against the shore and the smell of the sea hanging heavy in the air around me. It was early afternoon, yet fog was still clinging tight to the shore, like a child hugging its mother's leg, reluctant to leave the comfort of the known for the uncertainty of independence.

As I sat and watched, simply observing what the world was up to without the benefit of my desires or directions, I started noticing birds gliding through the air. A small flock of seagulls hovered in the air above the beach, occasionally flapping wings when needed, but mostly allowing the air currents to keep them suspended above the sand. I watched as one gull floated in the air above me, wings spread wide, outer feathers spread apart, flexing as they fine tuned the bird's direction and altitude. The gull was a master of unseen thermals and updrafts.

After watching the gulls gliding through the air, I looked out over the water as three pelicans flew northbound, hugging the water at the shoreline. Watching, awareness shifting from the sky above me to the waves offshore, I noticed the pelicans sailing single file, barely above the waves. They flew great distances using only the rising air currents off the waves to keep them airborne. At times, they were so close to the waves, that their faint, fog-muted shadows appeared to be physically part of the birds which cast them. The pelicans rose and fell with the waves, showing no effort as they sailed unseen currents.

How different from us, I thought. Just as we hurtle ourselves through air with a furious expense of noise and energy, we charge through life in much the same way. Moving, always moving. Expending great effort to maintain forward progress. Seldom relying on available currents, bending life to our desire, all too aware that if we judge poorly or miscalculate, the natural rhythm of life will bring reality crashing into our awareness.

The birds don't fight nature, they use it and benefit from it. The thermals and updrafts that are nature's gifts—unseen, but there for those who can sense them—allow the birds a freedom from the bonds of earth.

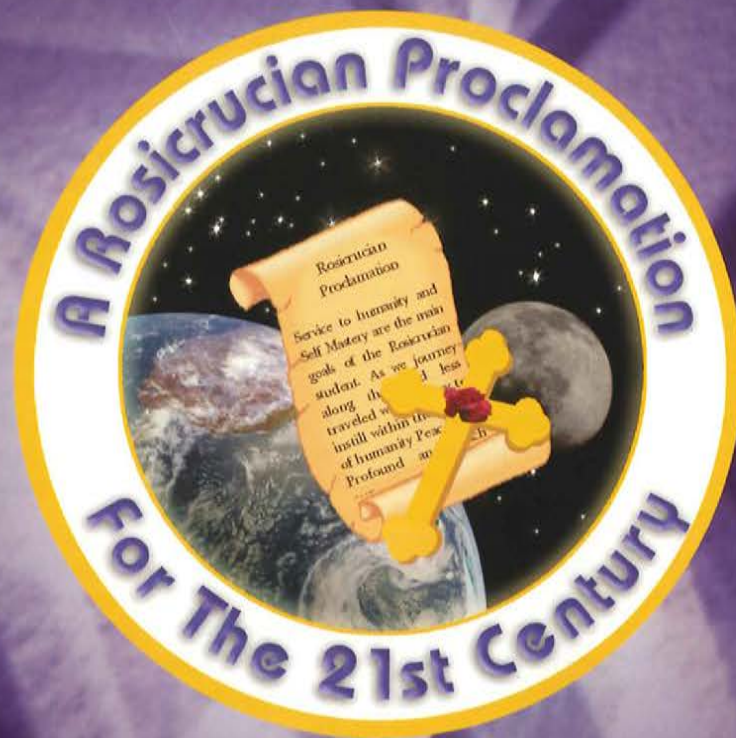
My awareness turning inwards, I began realizing how often I am unaware of the resources and assistance available all around me. Because they were unseen by my physical eyes, they did not exist, so they were unavailable for my use. What would my life be like if I were aware of and benefited from the manifold gifts offered by the world around me? How much greater could this life be if I could use the unseen gifts effortlessly and with grace, like the gulls hovering over the sand or the pelicans sailing the seas of air? How much useless effort am I expending by trying to force the world to do things my way, rather than being aware and gently bending my effort to move with the natural ebb and flow of life?

Once again, I bowed my head, humbled by the wisdom life allowed me to see. Nature in its innocence was once again a gentle teacher. Smiling, I stood up, brushing sand from my clothing and headed back to my car. The world of work and commitments waited only a few feet from the sand, but it was a different world than it was an hour ago. A gentler, more giving world, it was a world that hadn't really changed, but had allowed me to change.

—John R. Alger

ENGLISH GRAND LODGE CONVENTION

ATLANTA, GEORGIA USA
MAY 23-26, 2002



SPECIAL GUESTS:

Imperator Christian Bernard & Grand Master Julie Scott

Throughout the Order's history, Rosicrucian Proclamations have heralded important developments in the Order's work of spreading the Light of Inner Wisdom for the upliftment of Humanity. As Rosicrucians living at the start of the 21st Century, we have a unique opportunity to create a new Rosicrucian Proclamation for the Order's work in our jurisdiction, our personal development, and humanity's spiritual unfoldment in the new Millennium.

At this English Grand Lodge Convention, over the course of three informative and inspiring days, we will produce, as our Rosicrucian forebears did before us, a Rosicrucian Proclamation that will be a guide for helping us put Rosicrucian principles to work in our lives, our communities, and the world in the new Millennium. Our Beloved Imperator Christian Bernard and English Grand Master Julie Scott will be our special guests and program speakers.

The Convention will be preceded by an RCUI Class entitled "The Journey into Self, Its Practical Applications." Our RCUI Instructor will be Dr. Lonnie Edwards, longtime Rosicrucian lecturer and English Grand Lodge Board Member. The RCUI Class will be held on May 21st & 22nd.

For more information, contact: atl_con2002@hotmail.com
Or write to: 2002 Atlanta Convention, c/o Betsy Mackay, P. O. Box 384, Winchester, TN 37398, USA